

# THE Catholic Mind

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## The Unity of Mankind

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*Sermon delivered at the Pan-American Mass, St. Patrick's Church,  
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*"(He) hath made of one all mankind, to dwell upon the whole face of the earth . . . that they should seek God." (Acts 17, 26-27)*

IT IS perhaps natural that we, as priests of the holy Catholic Church, should rejoice at the consoling spectacle of so many distinguished representatives of widely different nations gathered in a common spirit of meditation before God's holy altar.

But there are solid reasons why you and the peoples whom you represent should rejoice no less in an event so encouraging to all who seek the peaceful unity of order among the nations. A collective spiritual ex-

perience of so exalted a character as this Thanksgiving Day Mass has many and constructive implications pertinent to the solution of those social and political problems which most agitate all our minds and trouble the hearts of our peoples.

What is the chief of these problems? The terms in which it finds superficial expression are frequently modern, but the problem itself is as old as Babel. It is a political form of the age-old problem which the Greek philosophers discussed as the antinomy between the *One* and the *Many*, the *One* in our current statement of the ancient question being human society and the *Many* being

the various nations and the limited alliances into which mankind is still so sharply divided.

### MANY INTO ONE

And so the prayers of the sensitive priest and the hopes of the conscientious diplomat have a common preoccupation at the moment: How shall we restore to healed integrity the mutilated social body of mankind? How shall we bring the unity of order out of the chaos of international antagonisms which afflict our divided race? How shall we make the *Many* into *One*, and accomplish the *One* without destroying the *Many*?

The pulpit is not the place to explore the solutions to a problem so largely political in its content and in its corollaries, nor is an hour of union in prayer the time to speculate on technical issues better faced at conference tables, in diplomatic chanceries or in classrooms of economic and political science.

But a season of Thanksgiving to God and a gathering within these sanctuary walls do warrant the heart-warming reminder that the tormenting problem of the *One* and the *Many* does finally admit of solution, however discouragingly slow our progress towards its resolution. This is the time and, above all, the place confidently and prayerfully to declare that, despite the temporal and political character of the problem, the supernatural resources of eternity it-

self and the spiritual riches of religion are entirely on the side of its solution.

Human unity is neither an unattainable nor a sterile ideal; the God Who made us at once *One* and *Many* wills that we achieve a unified world order productive of peace, while retaining the diversified human and wholesome differences by which the nations are made prosperous neighbors.

The humble searching of our hearts before the tabernacle of the Prince of Peace this morning will reveal to the least pious among us, if he be reasonable and honest, that the solution of the political problem of the *One* and the *Many* presupposes powerful aid from moral, even supernatural forces. It is the voice of history and of human experience, not that of faith alone, which insistently proclaims this lesson.

Purely political formulae and organizations, seeking to reconcile the *Many* in the *One*, become mere formal arrangements of an unending character unless they are given organic vitality, flesh, blood and the breath of warm life, by a community spirit, a *vouloir-vivre collectif*, uniting the peoples subject to them and giving them a common consciousness and mutual loyalty.

The current disenchantment with the United Nations, for example, is only partly due to a realistic appraisal of the legal and juridical defects of

its political organization, all defects which can indubitably be remedied by charter revisions and appropriate diplomatic action. Much more basic than these organizational difficulties are the organic diseases, the moral anemia and emotional starvation which threaten with slow-death a political body apparently expected to survive, indeed to flourish in an almost complete spiritual vacuum.

When we reflect how little of genuine world community-consciousness has matured in our generation, how thin and tenuous are the international loyalties even of Christians, who should be the soul of the world and the bond of its unity, then we recall the lament of Salvador de Madariaga sixteen years ago when the League of Nations was disintegrating.

Analyzing the inability of the nations of the League to live up to their own political Covenant, Madariaga wrote:

A (national) government after all is only the political manifestation of national unity. It is surrounded and, in a way, kept warm by all kinds of other institutions of national unity, such as the universities and schools, the press, the religious organizations, the scientific and artistic centers, and many other forms of national life. The League, on the other hand, is out in the cold, a completely isolated political institution, on a world basis, without one single other

world institution to keep it warm, unless it be the postal union. How can we expect it to thrive in such a vacuum? After fifteen years of work along strictly political lines, is it not time that we endeavored to create around the political institutions of the world community an atmosphere of ideas, emotions, hopes, and even aesthetic creations, all related to a background of world unity, just as the national agencies that thrive in any one nation are related to a background of national unity? (*Forum*, XCVIII, Sept. 1937, pp. 124-125)

Is it not time that we, the priestly-prophets of the peoples, and you, their diplomatic leaders and agents, should bear common witness once again to the need for those forces in instruction and inspiration which will sharpen the vision of human unity and strengthen the sense of common loyalties by which its organization may be facilitated?

A spiritual gathering like the one which warms our hearts this morning can take on intensely practical and timely significance if by our blended prayers and the supernatural climate which they engender we may contribute to that warmer, more life-giving spiritual atmosphere in which, please God, political alliances directed toward world unity may prosper and grow strong.

It is appropriate that a new call for fresh confidence in the ability of

men to solve the international riddle of the *One* and the *Many* should be founded under circumstances such as these, circumstances which find the diplomatic representatives of so many friendly peoples present at a religious ceremony. For if among the movements of the present time there is one which owes its beginnings to religion, however much it has lost its conscious connection with God, and which must always remain associated with religion by its own very nature, it is surely that movement which seeks to realize in the social order a human solidarity transcending lines of national or racial division, establishing a unity among mankind co-extensive with the natural unity in which God created the human family in the beginning.

### GOSPEL OF CHRIST

This dream of a universal order among the nations is part of the political inspiration we owe to the Hebrew prophets, but, above all, to those apostles to whom Christ gave the universal mandate to preach His transcendent Gospel.

The attainment of this dream must be among the objects of the daily prayers of any priest who understands the inescapable logic of the petition: *Thy Kingdom come! Thy will be done on earth as it is in heaven!* It is the objective of the diplomatic striving of every statesman who understands how intimately the

common good of all the human community is bound up with the interests, the peace and prosperity of the particular nation he loves and serves.

I have often thought that the prayers of the priests and the peace efforts of the diplomats would be speedily realized if the truly great and good of every nation could somehow come together in a mighty congress of the spiritually élite from all lands.

Among those of whom their own peoples are most proud and in whom humanity itself would find its noblest citizens we would assuredly find the humane scientists of every nation, those who have penetrated superficially diverse phenomena to discover the universal laws at work on the levels which underlie all experiment. Among them, too, would be the creative artists—the poets, painters, musicians—of the several peoples, those who interpret in particular forms the universal values of truly human culture, the basic elements of goodness, truth and beauty which elude the confines of matter, transcend the particular and contingent and belong to that patrimony of refined humanity in which good men share with common appreciation. Among these élite would also be numbered the masters of divine philosophy, those who strip away local, temporal and other “individuating” circumstances to lay bare those eternal essences the perception of which makes the great philosophers heralds of the unifying uni-



versals rather than of the dividing particulars, students of eternal principles rather than passing events, prophets of the truly human as against the narrowly partisan or merely national.

Then if to this luminous parliament of the greatest hearts and noblest minds of all the nations we might add, by some miracle, their kinsmen from among the "great majority" who are the blessed dead,—O how secure would be the cause of peaceful reconciliation of the *Many* in the *One*. And yet, is it not just such a living fellowship of the most exalted and excellent of the heroes of every people, the noblest of the living and the most blessed of the dead, that we enjoy in the communion of the saints? And are not the saints, of all the sons of men, the living bonds, as well as the best exemplars, of that organic unity among the good which is the fairest hope we have that peaceful world organization may yet be realized?

### THE NEW JERUSALEM

If only once each nation might be represented by its saints, instead of its merchants only or its military chieftains, when the *Many* come together seeking to achieve the *One*—how different things might be! Then the City of Man might be illumined, if only for an hour, by some reflection of that glory of the City of God, the New Jerusalem in which John be-

held the royal race of our saints in their thousands and thousands, gathered out of every tribe, every language, every people, every nation that Christ has ransomed with His Blood and given unto God (*Apoc.* 5).

No others are so typical as are the saints of the national differences by which we are *Many*, and yet none so transcend these differences to reflect the unities by which we are *One*. Who is more Jewish than St. Paul? More Italian than St. Francis? More Spanish than Ignatius or great St. Teresa? More French than St. Joan? More English than Thomas More? Yet what nation dare claim any one of these for itself alone and what fragment of humanity has not been made holier by the thought of them? Who finds *them* alien, these saints who, being many, are yet completely *one* in Christ?

Here is the greatest contribution that the Church makes to international society: *her saints*. The saints are the sons and daughters of all the scattered tribes who have answered the rallying call of God, echoed in Isaiah's prophetic description of the universality and unity of Christ's Church, those qualities which make the Church a potential principle of organic life for the peaceful organization of the world. "Fear not, for I am with thee! I will bring thy seed from the east, and gather thee from the west. I will say to the north: Give up! And to the south: Keep not back!

Bring my sons from afar, and my daughters from the ends of the earth!" (Is. 43, 5-7).

It cannot be, it simply *shall* not be that the race which includes the saints, the world which includes the Church, will forever be splintered;

that the *Many* will forever prevent the *One*. All logic is against it; so is all law—above all, the law of Him Who hath made of one all mankind, to dwell upon the whole face of the earth . . . that they may seek God in unity and peace!

### From Farm to City

The encouragement of family-type farms is a major plank in the program of the Catholic Rural Life Conference. And repeated papal statements exhort us not to lose the essential values inherent in family farming, both as a way of life and as a fulfillment of the ideal of wider distribution of private property.

It is with profound concern, then, that we witness the continuing trend from farm to city. Just recently, provoked by curiosity on the subject, we made a little survey among students of a local university, among students who originated in farming areas. What we learned was shocking. In answer to the question, "Will you consider going back to your home and settling down in a farming career?" out of some 52 young people asked, only 8 gave an affirmative answer. "We want a career in the Big City," was the most common answer. This is indeed cause for concern, and precisely because such young people are unwittingly passing up an opportunity which affords many advantages and some of the most worthwhile things in life.

Perhaps material gain is foremost in their minds. Not a few of them are convinced that greater opportunities await them in urban areas than in rural ones. If only they could be made to realize that the most important things in this life are not material; if only they could be made to see that the enticement of the rush and bustle of city life is nothing but a passing fancy and that it, too, after a while loses its allurements. But more important than all else, isn't it a pity that these young people who, for the most part, cherish family life look for it in the area where it is least likely to be attained?—THE CATHOLIC STANDARD AND TIMES, Philadelphia, Pa., Dec. 11, 1953.

# The Road Ahead to Survival

THE HON. THOMAS E. MURRAY

*Commissioner, Atomic Energy Commission*

*An address delivered at the seventy-fifth anniversary observance,  
Duquesne University, Pittsburgh, Pa., November 11, 1953.*

ON THIS thirty-fifth anniversary of the first Armistice Day, it seems most appropriate to consider another armistice—an armistice still in the future. I refer to the armistice when atomic arms are finally stacked because of man's ultimate recognition that war has ceased to be a useful way to end international disputes. You who are old enough can recall the joy with which the first Armistice, back in 1918, was hailed. Now consider what gladness there will be in this old world when it becomes clear that we are well on the road to this last, atomic armistice. God grant us that day of survival.

You have given me today the most difficult of all tasks—that of looking into the future. I am neither scientist nor philosopher, so, in looking ahead with you, I am going to stray somewhat from the theme of our symposium, "Philosophy and Science in an Age of Power."

Although the future seldom turns out quite as one expects, I think it safe to say, at the outset, that our world for some time to come will be on a walk through a "valley of the

shadow of death." The first business of this generation is to see to the survival of science and philosophy, yes even of all of civilization. Unless we all clearly recognize this colossal fact, the road ahead, by every human reckoning, will be a very short dead-end.

This matter of survival has been especially on my mind since a year ago when I participated in our thermonuclear testing in the far Pacific. From that time on I knew that man's survival must be planned for and worked for and not just lightly taken for granted as in the past. Within a few months after the Eniwetok test, in a speech at Manhattan College, I tried to put clearly on the public record this fact by stating: "Had you been with me last fall, out in the Pacific at our Testing Station at Eniwetok, you would have no doubt that mankind now has within the range of its grasp means to exterminate the human race." As each atomic test unfolds new and more terrifying secrets, the significance of this statement becomes clearer and clearer.

The road ahead then must be deliberately chosen as a road to survival. Such a national choice is much graver than, say, the choice by a people of a form of government or of an economic system. It is more like the choice by an individual between heaven and hell. I am inclined to believe that in most cases the choice of hell results from a disbelief in its existence. Many of you know how difficult it is in the teaching of religion to get across to modern minds a full sense of the existence of hell. A similar refusal to face the ugly awfulness of all-out atomic warfare is the greatest roadblock in our planning for survival. As I see it, our first national task then is to develop a real awareness of today's alternatives and to recognize the prophetic nature of the statement made in 1920 by H. G. Wells: "Human history becomes more and more a race between education and catastrophe."

#### MUST MAKE CHANGES

So, the first characteristic of the road ahead—the first signpost—that I urge you to look for is a clear indication that the road leads to "survival." I am certain we are not on this road-yet. We will have to make some hard, deliberate changes in our present direction in order to get squarely on this road.

I am sure that some of you have heard of a fantastic, hair-raising road game called "Chicken" that

appeals to the lunatic fringe of America's youth. Two cars are driven toward each other at high speed—the driver who turns away to avoid a crash is "Chicken." He loses the game. Well, we are unwilling players in a global game of "Chicken." Unless the game is called off, we will either pull aside and lose our nation and our freedom or stand on until the inevitable wreck of civilization.

To find an honorable way to end this hellish game of atomic "Chicken" is the most important task ever to face the world. It deserves infinitely more of our energies and attention than has yet been given to it.

What is needed by all is a collective realization such as an individual possesses when faced with sudden death. To postpone the soul's parting company with the body a man often finds energy, will and capabilities he never before suspected that he possessed. If the world can come to realize that this planet, which was once Paradise, may soon become an annex of Hell, it will find tremendous, now-hidden reserves to develop non-destructive solutions for the bitter problems that separate the Free World from the Soviet. But let me make clear that the road I am proposing has no pacifism or appeasement signs. It is a road we must travel well armed and willing, as a last resort, to use our arms if forced to defend ourselves. Until the U.S.S.R. makes some

changes in its present diabolical course, we must increase our atomic weapons power—but we must also increase immensely the intensity of our interest in and search for peace.

### DESPERATE DILEMMA

On hearing me suggest that there may be peaceful solutions in the decades ahead for the world's Soviet problems, the more kindly among you may say: "Murray has been so busy with bombs and reactors that he hasn't heard of Malenkov, Vishinsky and Gromyko and brainwashing and a thousand other unmistakable evidences of Soviet implacable hatred for the Free World." I have. But during my early days on the Commission I also heard, and from very knowledgeable scientists, that it was probably impossible to bring about a thermonuclear explosion—and we did. We did because we were convinced it had to be done if liberty was to survive in this world. A same sure conviction that we must find some kind of peace if civilization is to survive is the only mental soil I know of in which new approaches to the desperate dilemma we face can possibly take root.

Scientists have known for many years the theory that the fusion of light elements under certain conditions should release large quantities of energy. But there was great doubt as to whether the theory could ever be proven. There was no pressure to

develop a device employing such a theory. We were comfortably ahead of the U.S.S.R. in fission weapons—why chase after a near-impossible? "Joe I," however, changed all that. Joe I is what we call the Russian test that we detected in 1949. Stung out of our complacency by the unexpected speed of the U.S.S.R. atomic development, our Government cast about for a radical initiative that would restore America's margin of atomic leadership. Our far-sighted present Chairman, Lewis L. Strauss, then a Commissioner, proposed what he called a "quantum jump" in our planning for atomic weapons. He proposed that we attempt the nearly impossible—the development of the so-called hydrogen bomb. You know the story of how this remarkable proposal carried the day and how the detonation of a fusion device November last permitted the Free World to save perhaps a small time margin over the Soviet program.

But the years of the atomic age race swiftly by. "Fusion Joe" (to give the recent Soviet test a short-hand name) is now history—ugly, unwanted Fusion Joe—proving again that science is universal and that the thermonuclear reaction goes in Soviet Russia as it goes on a Pacific isle.

Now the times cry out urgently for another "quantum jump," but of an altogether different kind. This time a quantum jump not in technology—

not in scientific knowledge—but in world politics—that most difficult form of “the art of the possible.”

One of the unhealthy aspects of recent years has been a universal absence of a feeling of real hope that peace would at some date in the future ultimately prevail in the world. A certain fatalism has become fashionable in high places—a prideful assuming to know the future and knowing that it is all black. In addition to noting the immorality of such presuming to know the way of God, we should be aware of the opium-like deadening effect of this brand of despair. Certainly we are not warmongers. We don't need to reassure ourselves on this score. But are we really buoyed up by any spiritual hope, by any great anticipation which is demanded by the immense difficulties of finding our lost peace? And so I say that our next great task—our next quantum jump—is to enlarge our ideas of what is possible. That is, we must raise our hopes. The road ahead to survival, in this new concept, has Dante's sign reversed to read: “Resume your hope all ye who enter here.”

### REASON FOR HOPE

Let me point out to you that there is still some reason for hope. Is it out of all reason to at least speculate on the possibility that two nations which a few years ago combined to fight against Hitlerism could not pos-

sibly in time find some common ground on which to stand together against an immeasurably greater menace—the menace of general atomic war? Must we assume that it is absolutely out of the question and beyond all logic that the Marxist, in time, will be moved in his convictions if he can be made fully conscious of the tremendous change that has occurred just during the last year in man's relation to nature?

I have not too much trouble in believing that if this planet were infested with a universal plague or with a hostile force from space, common ground between the U.S. and the U.S.S.R. might be found to permit a common defense of our world. Well, a plague is here, a force is here that can destroy us all. And such inevitable destruction of civilization means death to Sovietism as well as to Democracy. The United States must get this cold realization first, and in the very act of so doing may bring that same realization into the Soviet mind. And this should give the Kremlin cause to reconsider. The promise of Marx was eventual triumph for Communism—not extinction together with Capitalism in a man-made Abomination of Desolation.

I believe that there is some reason to hope that even in what we have been accustomed to think of as the inflexible Soviet mind—that even in such a mind, atomic determinism will take its place beside its economic

brother. Even in the U.S.S.R. Marx eventually should give way to the common sense element in the instinct for self-preservation.

My hopes are nourished, too, by the evolving progress of the constructive uses of atomic energy. The more valuable for peaceful purposes atomic materials become, the greater will be the sacrifice required for their destruction in nuclear explosions. On this score, the Commission's recently announced decision to construct the first full-scale industrial power reactor marks the first of many necessary giant steps to be taken on the road ahead to survival.

Strangely enough, perhaps Fusion Joe—the event which I pray will jolt America into a realization that weapons advantage alone is no lasting solution for man's greatest dilemma—may also mark the time when new hope for peace arose in the world. This may be a hope firmly based on the assumption that now that men on both sides of the Iron Curtain know at first hand the supreme danger, they will gradually move to avoid it. Hope thus harnessed into extreme efforts to survive should be far more fruitful in the years ahead than the despairing power diplomacy of the past.

But, let me remind you, that the road ahead is a toll road. It will take its toll of some of our cherished national illusions, one of which is a belief in the natural superiority of

any product, intellectual as well as material, which bears the label "Made in the U.S.A." The road to survival will require immense expenditures of human energy in channels and in ways that we are not used to—and so, at first, will be quite painful. I have in mind the supernatural virtue that will be needed to be patient during perhaps years and years of Soviet provocation and beastlike stalking of its prey. It will take heroic, inspired energy to re climb the heights of disarmament negotiations which we struggled up so uselessly in the late 1940s.

### SHADOW OF DEATH

So far, the weight of our defense program, the weight of our fears and anxieties for the future has not been greatly felt. America has prospered immensely since the end of World War II. From a materialistic point of view our country has thrived. That and not government secrecy is why, I believe, it has been so hard to get across to our people an awareness that they are already traveling in the shadow of death. But an America in economic distress might take a different view. Under major economic reversals, pressures to end the arms race might build up—to end it violently if necessary. The event which the U.S.S.R. is so hoping for—economic collapse in the U.S.—might thus be the most dangerous turn in the road ahead.

Perhaps the greatest strain on our physical and moral fibre will be to restrain a national impulse to try to get it over with, by resorting to that ultimate remedy of a spiritual bankruptcy of mankind—preventive atomic war.

Some of you may have heard of a method of persuasion used in England many centuries ago named "*Peine forte et dure*." In order to try to force a defendant to plead in a lawsuit weights were put on top of him. Gradually new weights were added until the pressure compelled the tortured man to enter his plea. It is said that in prison one could often hear defendants crying out, "More weight, more weight" as they sought escape from pain by being crushed to death.

Calling upon the weight of atomic bombardment in a preventive war to end once and for all the burden of trying to live in the same world with the Soviets might also end in death—eventual death of civilization as we know it today.

Another toll that we shall have to pay on the road to survival is the abandonment of our practice of walking alone.

In the face of the U.S.S.R. rebuff to the unprecedented generosity of America's 1946 Atomic Energy Control proposals, the U.S. has retained almost unlimited exclusiveness and freedom of action in the field of atomic energy and atomic weapons.

To slow down the U.S.S.R. weapons program, we have tried to keep to a minimum the export of classified atomic energy information from this country. There is no doubt that this has been a wise policy. But events in the U.S.S.R., which it was designed to defer or prevent, have occurred and therefore this policy, it seems to me, needs modification. In football, when the other team knows your signals, it is senseless to maintain the pretense of their secrecy.

#### INTERNATIONAL ACTION

We have failed to preserve safety in exclusiveness. We may yet find safety in some form of international action. As President Eisenhower said in his magnificent speech last April 16: "We would welcome and enter into the most solemn agreements. These would include . . . International control of atomic energy to promote its use for peaceful purposes only and to insure the prohibition of atomic weapons." Now I think that control of atomic weapons would be more attainable if the country again gets used to some companionship on this dangerous atomic road we are walking. A new attempt should be made to try to find a way of working more closely with our original wartime atomic partners—the U.K., Canada, and then with other friendly nations. This would be one step toward demonstrating to the world our belief that atomic energy as the great



threat to man's survival is everybody's business.

But it seems to me that much more must be done to make atomic energy and its control everybody's business. The cause of atomic education needs many and varied pushes in this race against atomic catastrophe.

One difficulty is that words and phrases in this field soon become platitudes and lose significance. The men who speak are not usually the men who have seen and felt and heard the horror of large-scale atomic explosions. Somehow the world must be wrenched out of the toils of rhetoric if disarmament negotiations are to attain reality. Again as our President said last April: "We care nothing for mere rhetoric. We care only for sincerity . . . attested by deeds."

### FIRST-HAND EXPERIENCE

Let me now express a personal thought. It deals with a problem which the AEC has not studied in detail and on which it has not reached a position.

To my mind, first-hand experiencing of mammoth atomic explosions is an essential qualification for future negotiators of the great survival issues in the years ahead. To this end it might be well to consider the resumption at an appropriate later time of a policy of more extensive observation of large-scale atomic testing—including foreign observers—as we had some years ago at Bikini. I be-

lieve this could again be done under very carefully controlled conditions of observation without loss of security. Under present conditions no weapons technology need be disclosed in clearly demonstrating the unearthly gross effects of really large-scale nuclear explosions.

It seems to me not beyond possibility that if such a step were taken by the U.S., the Soviets might, in deference to world opinion, match it by opening up somewhat their future testing activity—a step that could have incalculable benefit in advancing the search for peace. In our herculean efforts to make the Soviet see that their interest and ours lie in atomic weapons control, it will undoubtedly be necessary to take unusual measures. That is one of the tolls which are payable on this road ahead.

It took a Pearl Harbor to galvanize America into unified action to meet the Japanese threat. I suggest that Fusion Joe, in retrospect, will seem a kind of non-destructive Pearl Harbor which shook America out of its timeworn habits of wishful thinking—thinking that somehow, sometime a method of calling off the awful game of atomic "Chicken" would spontaneously appear, like consciousness ending a nightmare.

From some far point on the road ahead, the world may look back on the 1950s as the years of the big explosions—the man-made Krakatau

—which affected the course of events more radically than any physical episode in history since the glacial periods. Just as the receding glaciers permitted life to expand its hold on this planet, so may the ominous rumblings of fusion explosions in the Pacific and Asia have forestalled the return of mankind to the life of the cave-dweller.

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### *The Winner of Atomic War*

Everybody is entitled to an opinion on atomic warfare, since the explosions, if they occur, will be on a non-discriminatory basis. But even the non-experts on atomic matters should spare us any of the out-of-date aggressiveness that talks about the United States handling this problem in its own way, with no sars from any "foreigners."

We have never lost a war yet, some like to remark. It should now be added that the winner of an atomic war might find it hard to locate a decent place to hold a victory parade.—THE INDIANA CATHOLIC AND RECORD, *Indianapolis, Indiana*, Dec. 11, 1953.

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### *Strikes*

It is not easy for the general public to determine the right and wrong of strikes, and it is natural enough to be annoyed by the inconvenience they cause. But in an industrial society like ours an outbreak of strikes is usually significant of some general condition which ought to be of interest and concern to everyone.

Too often there is a disposition to call the strikers "trouble-makers," and to feel that they ought to be content with what they have or with whatever their employers are willing to grant them. But it may be assumed that they would prefer not to undergo the hardships and financial loss of a strike, unless they were sure it was necessary. And it must not be forgotten, even though it is an unwelcome truth, that the economic gains of this country have been achieved by the struggles of the unions, and that the strike is their chief weapon.

Before we complain, then, about workers demanding higher wages, we should recall that if they let their wages be cut, as they are being cut today through advances in the cost of living, it can only harm the whole country; for unless the workers receive a high enough proportion of the income of industry to enable them to buy what industry produces operations must be curtailed, and depression must result.—PITTSBURGH CATHOLIC, *Pittsburgh, Pa.*, Dec. 3, 1953.

## Pius XII and the U.N.

MSGR. HARRY C. KOENIG

*St. Mary of the Lake, Mundelein*

*Reprinted from THE VOICE OF ST. JUDE\**

ON APRIL 25, 1945 the United Nations Conference opened at San Francisco. Forty-two nations sat in attendance from the beginning; four more joined later. Marked differences of opinion among the delegates generated as much heat as light on not a few important issues. These sharp controversies frequently threatened to wreck the whole conference. But compromises of the kind which please no one were hammered out, and finally the Charter was signed on June 26, 1945.

Because these compromises were entirely satisfactory to no nation, article 109 provided for amendments. Amendments can be made at any time but the Charter also arranges for the summoning of a General Conference to review the Charter. If such a conference has not been held before the tenth annual session of the General Assembly, the proposal to call such a conference shall be placed on its agenda. In accordance with these provisions the common supposition is that such a conference will be held in either 1955 or 1956.

Hence at the present time it is not

too early to give careful study to the Charter so that we may discover its defects and shortcomings. The eight years since the signing of the Charter have not been free from war, terror and disappointment. That international peace has not been firmly established is due partly at least to the deficiencies in the UN Charter. What are these deficiencies that should be eliminated? As Americans and as Catholics we have a grave obligation to further international concord by suggesting improvements for the UN Charter.

A wise, initial step in providing the proper background for this discussion would be for Catholics to ask themselves what Pius XII thinks about the United Nations. His pontificate was only a few weeks old when he promised to give first place in his apostolic ministry to the work for peace. Anyone who has followed his untiring activities during the last fifteen years knows how faithfully he has kept this pledge. From every aspect—economic, social, philosophical, religious, diplomatic—he has examined the problems of war and

\* 221 West Madison St., Chicago 6, Ill., December, 1953

peace. His writings and addresses on these subjects literally fill volumes. At the very start he recognized the absolute necessity of an international organization to achieve a just and lasting peace.

Welcoming the new Minister of Haiti to the Vatican shortly after the war's outbreak, Pius XII insisted that

As We have often said, the world will enjoy peace and order . . . only if men responsible for the government of peoples and their reciprocal relations renounce the cult of might employed against right; if, recognizing that morality with a purely human basis is insufficient, they accept the supreme authority of the Creator as the basis of all individual and collective morality, and if they render to the Father in heaven the homage wished by Him of fraternal concord among His children of all countries and languages. Then only will they succeed in effectuating and perfecting a stable, fruitful international organization such as is desired by men of good-will, an organization which, respecting the rights of God, will be able to assure the reciprocal independence of nations big and small, to impose fidelity to agreements loyally agreed upon, and to safeguard the sound liberty and dignity of the human person.

At Christmas, 1939 Pius XII proposed his famous five-point plan which was enthusiastically welcomed by peace-loving people everywhere. The third point declared:

In order to avoid arbitrary breaches and unilateral interpretations of treaties, it is of the first importance to erect some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon and

which shall, in case of recognized need, revise and correct them.

This juridical institution, of course, is a synonym for the international organization which he had already suggested. He returned to this idea in his Christmas broadcast of 1941:

To procure the rebirth of mutual trust, certain institutions must be established which will merit the respect of all, and which will dedicate themselves to the most noble office of guaranteeing the sincere observance of treaties and of promoting, in accordance with the principles of law and equity, necessary corrections and revision of such treaties.

### DUMBARTON OAKS

From August to October, 1944 delegates from the United States, Great Britain, Russia and China met at Dumbarton Oaks to draw up a blueprint for a proposed international organization. In his address on the fifth anniversary of the war, September 1, 1944, Pius XII referred to this conference thus:

Already in Our Christmas Message of 1939, We expressed a desire for the creation of international organizations which, while avoiding the lacunae and defects of the past, should be really capable of preserving peace according to the principles of justice and equity, against all possible threats in the future. Since today, in the light of such terrible experience, the desire to secure a new world-wide peace institution of this kind is ever more occupying the attention and care of statesmen and peoples, We gladly express Our pleasure and form the hope that its actual achievement may really correspond in the largest possible measure to the no-

bility of its end, which is the maintenance of tranquility and security in the world for the benefit of all.

As soon as the Dumbarton Oaks Conference closed, its tentative proposals were published so that they might be debated and discussed. In his 1944 Christmas Message the Pope took cognizance of these proposals when he said:

The decisions already published by international commissions permit one to conclude that an essential point in any future international arrangement would be the formation of an organ for the maintenance of peace, of an organ invested by common consent with supreme power, to whose office it would also pertain to smother in the germinal state any threat of isolated or collective aggression. No one could hail this development with greater joy than he who has long upheld the principle that the idea of war as an apt and proportionate means of solving international conflicts is now out of date.

In the early months of 1945 the war reached its last stages in Europe and a decision was made to hold the San Francisco Conference in April to establish the new international organization. Even though Pius XII had repeatedly manifested a profound interest in this new institution, the Vatican was not among the forty-two states invited. But the Pope was not discouraged. While this conference was still in progress, he commented:

The idea of an international organization for peace has sprung, as none can doubt, from the most upright and loyal wills. The whole of humanity anxiously follows the progress of this noble under-

taking. What a bitter disappointment it would be if it were to fail—if so many years of suffering were to prove vain, allowing a fresh triumph to the spirit of oppression, from which the world hoped to have been freed for ever!

The divergence of ideologies represented at San Francisco made it impossible to organize an ideal and flawless international institution. The United Nations, as it was constituted by its Charter, was the result of serious compromises. Some of these compromises ran counter to the principles which had been proposed by Pius XII. Yet he did not thunder against the United Nations as did so many American Catholics. His first reference to this institution was in January, 1946 when he received a group of children who had been aided by UNRRA. These are the words with which he welcomed these children:

#### REALISTIC UNDERSTANDING

Your benefactors of the United Nations, who are helping you with such generosity, true heralds of courtesy, distributors of charity and pioneers of peace in the world, far from keeping you far from Us, have brought you here with gentle care.

Early in the following year he described the United Nations as "the fond and holy hope of mothers and wives and sisters, and of all men of good-will."

But by the summer of 1947 the deficiencies of the United Nations had become apparent to the whole world.

The small nations, in particular, chafed under the domination of the great powers in the security council. Perceiving this widespread dissatisfaction Pius XII employed the occasion of receiving the new Minister of El Salvador, one of the world's smallest states, to observe:

In the world forum of the United Nations and at the side of the great powers there has been erected even for the smallest nations a public speakers platform (which the ancient Romans would have called a *Rostrum*) and by its vast audience it merits to be put to the service of a just and worthy peace. Truly after the disillusiones and often humiliating experiences of the postwar period, no far-seeing and judicious mind should place more value than what is just upon the immediate and tangible possibilities of this world tribunal. But it is no less certain that no one who as a sacred obligation has assumed the fight for a worthy peace should renounce the use of this possibility, limited as it is, in order to prod the conscience of the world from so high and open a place—even if innumerable signs would seem to demonstrate that his reasons would not be considered for more or less of a long time and thus become merely a voice in the desert.

In these penetrating remarks Pius XII demonstrated his realistic understanding of the world situation. He warned against expecting too much from this world tribunal under its present constitution, yet at the same time exhorted nations to make use of its limited possibilities until it could be strengthened.

A subject which engaged the per-

sonal attention of Pius XII during 1948 was the bloody strife between the Jews and Arabs in Palestine. Since the days of the Crusades the Catholic Church has taken an abiding interest in the shrines associated with Christ's life. The consistent policy of the Holy See has been to promote the international status of Jerusalem and the special protection of the shrines in other parts of the Holy Land. Great confidence was placed in the United Nations to negotiate peace between the Jews and Arabs. With this thought in mind, as well as that of the cold war between Russia and its former allies, Pius XII addressed a large audience of pilgrims on September 1, 1948:

Hearing of this large pilgrimage come from across the seas to visit the shrines of Europe . . . one might be tempted to conclude that at long last a genuine and stable peace . . . has been restored to the world. That is not true. The tragic fact is that millions of human beings who were caught up in the maelstrom of a war which was declared finished more than three years ago, are still . . . living in conditions which are inhuman; and war still rages in more than one section of the world, while other millions must suffer under an unwanted tyranny.

To describe these conditions, which weigh so heavily upon Our paternal heart, is beside Our purpose here; but shortly . . . the Assembly of the United Nations will resume its sessions, duly authorized to grapple with problems of world peace and security. Men of learning and experience, of high character and lofty ideals, fully conscious of their

momentous responsibility to civilization and culture, will put forth their best efforts to reinsure the family of nations and, as We fondly hope, not only save it from an unimaginable cataclysm but put it on the road that leads to joy in justice to all. . . . If an assembly of men, gathered at a critical cross-road in history, needed the help of prayer, it is this assembly of the United Nations. Hence We ask you, venerable brothers, you, Our cherished sons in the sacred priesthood, and you, Our beloved children in Christ Jesus, to pray.

While many were exhausting themselves in adversely criticizing the United Nations, the Pope was asking Catholics to pray for its success.

The United Nations succeeded in halting hostilities between the Jews and Arabs and did legislate the international status of Jerusalem which Pius XII so earnestly desired. But unfortunately neither the Jews nor the Arabs have been willing to accept this decision, and the lack of compulsory power continues to be a glaring weakness of the United Nations.

#### PAPAL SUPPORT FOUNDED ON CATHOLIC ETHICS

Papal support of the United Nations is not a personal whim of Pius XII but is solidly founded on Catholic ethics. Pius XII gives the reasons for the necessity of an international organization in his Christmas Message of 1948:

The Catholic doctrine on the state and civil society has always been based on the principle that, in keeping with the will of God, the nations form to-

gether a community with a common aim and common duties. Even when the proclamation of this principle and its practical consequences gave rise to violent reactions, the Church denied her assent to the erroneous concept of an absolutely autonomous sovereignty divested of all social obligations. The Catholic Church, persuaded that every man is his neighbor and that every nation is a member, with equal rights, of the family of nations, cooperates wholeheartedly in those generous efforts whose beginnings might be meagre and which frequently encounter strong opposition and obstacles, but which aim at saving individual states from the narrowness of a self-centered mentality.

The Holy Father candidly conceded that the beginnings of the United Nations showed meagre results but he continued thus:

The responsibility of the nations is perfectly clear with respect to the paramount problems of the education of youth and the molding of public opinion which modern methods and instruments render so sensitive and changeable today. This influence must be carefully exerted to support the common interests of all states in the defense of peace. Every violator of the law should be banished in disgrace to solitary confinement by civil society, as a disturber of the peace. May the United Nations Organization become the full and faultless expression of this international solidarity for peace, erasing from its institutions and statutes every vestige of its origin, which was of necessity a solidarity in war!

In these words Pius XII revealed the fundamental weakness of the United Nations in its origin as a solidarity in war rather than a soli-



darity in peace. He urged that the United Nations banish from its institutions and statutes every weakness and deficiency. But the Pope did not specify these weaknesses and deficiencies. That is the duty of individual Catholics. Just as Pius XII did not suggest precise formulae for Dumbarton Oaks or San Francisco, so he has not enumerated definite changes that should be incorporated into the Charter.

From general principles on international cooperation we may conclude that among his recommendations might well be: to found this institution on the recognition of God and the moral law, to promote disarmament, including atomic weapons, to strengthen the world court with compulsory jurisdiction and the general assembly with real legislative power, to eliminate the veto in its

present form. It may be impossible to succeed with all these reforms when the approaching constitutional assembly convenes, but Pius XII exhorts us to adopt a long-range program, not to be downhearted by the small results immediately attained but to sustain our zeal by prayer and trust in Divine Providence.

Can there be any doubt what Pius XII thinks about the United Nations? This institution concretely embodies the contemporary need for international cooperation. Due to its origin as a solidarity in war, both its institutions and its statutes require fundamental revision. This revision can be accomplished gradually by men of good-will dedicating themselves to a study of Catholic principles. Behold then a program for contemporary Catholic Action!



### *Helping the Missions*

No Catholic possessed of an ordinarily good income should feel that he has done his duty by the missions with a contribution of one dollar a year. The need is too great, the cause is too important for that kind of treatment. Regular weekly or monthly contributions ought to be the rule with the great majority. There should be more of the spirit that was shown by the young serviceman who sent in a three-dollar contribution to the Society for the Propagation of the Faith, with the explanation: "I am going to go without beer for the next two weeks so that some missionary can buy altar wine."—CATHOLIC MESSENGER, *Davenport, Iowa*, Nov. 12, 1953.



# Nationalism and Internationalism

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IN our day, such is the widespread power of labels and overly simplified language, as both are used throughout our American mass communications system, that the matter of semantics is completely crucial. Simple words and images have become powerful instruments for good or bad. We have no choice but to live and fight with the same instruments. If we wish, however, to be men of the truth and to be guided by the Holy Spirit, we must not fight labels with labels, but must rather choose to dissect and analyze those already in use, refusing to let composite ideas be reduced to a false unity (for example, the deceptively attractive word "free enterprise" has both admirable and vicious elements in it) or refusing to allow words to become related in the popular mind that are not necessarily related at all (for example, free enterprise and anti-communism) or refusing to allow words to stand in simple hostility to each other when they can and very much ought to be conjoined (and here my example is nationalism and

internationalism). We must continue to fight this infinitely important battle of words, because their usage and distortion have become one of the prime political factors of our time.

Therefore, I do not believe we are wasting our time if we spend so much of it today analyzing the *two* altogether diverse and hostile meanings of the word "internationalism." It is largely because so many Americans, and, alas, so many American Catholics, do not realize there are two such contradictory meanings for this emotional word that the emotional sparks fly whenever it is used. It is because so many nationalists do not realize this that they have built up an unhealthy dichotomy of Far Left and Far Right by regarding the self-identity of this nation and an international order as hostile entities.

Let me begin by being brief and simple. There are two international orders in process of realizing themselves today. One is organic, human, personal, hardheaded and realistic.

I believe that its highest and best theoretical and doctrinal form is to be found in the corpus of Papal teaching on the subject. Briefly and simply, it proposes the construction of an international order that begins and ends with the human person, and that incorporates, or leaves incorporated, into that order every institution or program which either fortifies the human personality or is the product of some legitimate drive in it.

These personal institutions include the nation, of course, but they include many other things in which many nationalists, unfortunately, are not the least bit interested: a code of personal rights, a passion for internal democratic structures based on the development of the truly responsible person, a defense of the family, a hardheaded zeal to eliminate all localized tensions in the name of international peace (whether these tensions come from the dehumanized condition of the workers or the status of racial or cultural minorities), a respect for cultural and religious and national traditions, in other words a passion for everything that is human.

Over against this human and Catholic form of internationalism there is the other form or forms which the Popes have characterized by the phrase "mechanical unitarism" (the principle, types of which are communistic or socialistic).

Let me put the matter this way.

Mechanical internationalism descends from on high, from the outside, as the manipulating, standardizing, engineering mind; it descends with a single concept or two—the perfect example of the univocal mind—to organize the human reality, and God help the facts, the traditions, the families, the national traditions, all the diverse realities that get in its way. This mind is altogether non-human and ruthless.

For example, it will conceive that human society must be organized according to the problems, the necessities of a single class, the proletariat, and according to a single interest, the economic, and according to a single working fraternity ("the working classes possess no Fatherland," says the *Communist Manifesto*); and according to an absolute mechanical equality which knows nothing of the human reality of distributive justice.

I wish to suggest to you today that here, on an international plane, we have the perfect example of the incredible gap and conflict between the human and the mechanical mind which in one form or another may very well establish the terms of the great conflict that is to be fought everywhere in our civilization, at home within our nation and abroad with our foes. It is the battle between the fully human on the one hand and "mechanical unitarism" on the other.

There are many formal or equiva-

lent references in Papal statements to the concept and nature of mechanical unity among men. I would cite three particularly important analyses of these non-human vices: 1) perhaps the most crystallized remarks on the subject are those of Pius XII in his address to members of the World Movement for World Federal Government on April 6, 1951; 2) there are also the classical remarks on the same subject in the Christmas Message of 1944 on the nature of democracy; and 3) in the very important message of Christmas, 1953, in which the Pope warns that not only the East but the West as well has become imbued with the idea of the mechanical man and mechanical organization.

In fact it would not be too much to say that there is, under the guidance of the Holy Ghost, an increasing papal consciousness of the fact that the great conflict of the modern Church will be with all those mechanical and non-human forces that threaten so greatly in our day to crib, cabin and confine the human spirit. Are they not being naive who think that the really pressing danger to Christianity comes from the type of man whom we may call the non-conformist intellectual, the man with an overwhelming though very ill-defined passion for freedom, with high sensibility and cultured imagination, who feels himself isolated today from society and turns on it, sometimes

too savagely, to criticize it? Would it not be far more accurate to say that the real and pressing danger will come from another kind of intellectual, already, alas, too easily accepted by the people, who wishes on every level of life to organize them and standardize them according to principles and plans and a social engineering that have no respect for human realities, traditions, devotions and differences?

#### CATHOLIC INTERNATIONAL THEORY VS MECHANICAL INTERNATIONALISM

It is this kind of mechanical thinking, this kind of mind that I like to call the univocal mind, which the reigning Pontiff, in the very midst of absolute and unqualified appeals for an international order among men, has firmly castigated. And it is the papal criticism of this mechanical and univocal mentality which, if properly understood by American Catholics, I repeat, will help us to march more firmly and unitedly together in support of everything that is good in current internationalism, confident that nothing that is good in the person or the nation will be omitted from the Catholic version of "one-world." Let me indicate briefly some of the elements in a completely Catholic international theory, over against the habits of the purely mechanical and descending planners.

1. In the Christmas Message of 1943, Pius XII refuses to allow us to make the transfer of the problems of world order to a vague thing called "the world" or to consider them the exclusive province of foreign offices and diplomats. He has insisted that our crisis be first located at the center of each human heart.

"Every slackening," he says, "and every thoughtless compromise with human respect in the profession of faith and its moral precepts; every act of cowardice and vacillation between right and wrong in the practices of Christian life, in the education of children, in the government of the family; every hidden and open sin; all this and more that might be added has been and is a deplorable contribution to the disaster which today overwhelms the world.

"And is there anyone who has the right to say that he is blameless."

### HUMAN RIGHTS

2. Personal responsibility, however, is not the only point the Pontiff has to make before he abandons his analysis of the place of the person in international order. The tensions that finally generate world tensions are often locatable on the level of personal and individual human rights. If we skip that level of the problem, we will have left behind many unsolved tensions, and some day we will pay the price on an international scale. Actually Pius XII

has anticipated the zeal with which the United Nations has attacked the central question of human rights. For this question is central to peace, and the Pope has declared that peace cannot exist until this vexing question of the rights of the human person be solved within particular states. I quote from the Christmas Message of 1942:

"He who would have the star of peace shine out . . . should uphold respect for, and the practical realization of, the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work, as the indispensable means toward the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with a man's duties and social limitations."

### INDIVIDUAL FREEDOM

3. Perhaps one of the greatest menaces to world peace today is the rapid development, in some parts of the world, of the awful reality of a people conceived as a mechanical

mass or collectivity, easily manipulatable by political leaders, with potentially terrible consequences on the level of international conflict. For a classical analysis of the difference between such a mass or collectivity and a true people, one has, of course, to go to the now famous Christmas Message of 1944. There Pope Pius has magnificently underlined the nature of a real democracy. In that analysis once again is basic the concept of the true person, interiorly free before man and God, "conscious of his own responsibilities and his own views," living each one of them by "the consciousness of their own responsibility," feeling within himself "the consciousness of his own personality, of his duties and rights, and of his own freedom along with the freedom and dignity of others."

Over against this truly democratic soul, the Pope draws the picture of the dangerous, may we not say the internationally dangerous, mass or collective or mechanical soul; the picture of the masses who, on the contrary, "waiting for the impulse from outside, become an easy plaything in the hands of anyone who seeks to exploit their instincts and impressions. They are ready to follow, in turn, today this flag, tomorrow another."

How, indeed, can we say, my point is, that we have solved the question of peace if we have comfortably allowed ourselves the easy privilege

of skipping the difficult and tortuous creation of the really free and self-judging democratic soul? Nor must we in the West suppose with complacency that the Papacy thinks only, in such criticism of the mechanical soul, of the Soviet Man, the man of the East. For, in his great Christmas Message of 1951, the Pope has also castigated the West for the lack, in its inward soul, of that true liberty which it boasts to have over against the East. Here, therefore, we must recollect in humility that we ourselves have very deep germs of the mechanical and mass man rooted in our own civilization and have ourselves an obligation to fight against these forces in our American culture which are standardizing and vulgarizing the human soul, trying to make it conform to the assaults of emotional and cheap cultural conformity, and thus leaving it potentially open to mechanical participation in vast emotional sweeps that surrender responsibility to outside forces, to the press, to the glib columnist, to the thoughtless and complete isolationist, to the entertainment engineer in Hollywood, in a word, to all those forces that make men easily manueverable toys.

Is it, for example, too much to point out that the United States has often been criticized for the possession of an inflexible and non-manueverable foreign policy, and to the extent that this criticism is valid

would it not be so because, under the sway of such forces as I have mentioned, American public opinion is often inflexible and not sufficiently adjustable to the fresh judgments that might be demanded by new situations?

#### MINORITIES

4. In this overly quick analysis of the interior, realistic and ascending kind of international work and planning that should be the mark of the Catholic soul, I come next to the critical importance of the rights of minorities, racial and otherwise, in particular states and throughout the world.

The place and rights of minority groups in the different nations and in our total society is a crucial matter for international peace, and this the Papacy has commented on with unerring accuracy and firmness.

In fact, I should like to point out here how much this problem of minority rights resembles, in the final analysis, the more important problem of the nation and nationalism within our modern international picture. Through the history of modern Catholic theory on the subject of the place of all such forces in international life, whether we are talking of the rights of minority groups within a nation, or of the nations themselves within a world order, or of the necessity and rights of particularist cultural forces in human civilization,

two sane principles would seem to summarize the mind of the Popes.

a. Every such force has something of the human and the legitimate about it, and it would be inhuman and fatal, the cause of many tensions, to prevent it or destroy it. Such preventing or destroying would be the mark of the mechanical and inhuman mind, of the mechanical internationalist. Subsidiary biological and cultural forces in our society are facts and real effective drives that can be ignored only at a terrific cost. A United Nations commission has just warned us through the length of a formidable volume that unless we carefully resolve the colored problem in the presently critical parts of South Africa, the affair may easily disturb the peace of the whole continent. The present Pontiff has warned, in the very midst of an appeal for European unity, that this goal will not be achieved by a forced mechanical levelling of legitimate cultural divisions.

The nations of Europe, he tells us, "will be all the more inclined to do this (to move toward unity) if they are not pushed by an exaggerated concern for uniformity into a forced levelling; for respect for the cultural characteristics of each of these nations will promote, by means of their harmonious variety, the easier establishment of a more stable union" (Address to Delegates of the Second Congress of the European Union of Federalists, Nov. 2, 1948).

b. Nevertheless, if these particular forces have value and legitimacy, they cannot be absolute or autonomous, but must be contained within the good of the total organism, whether the organism under discussion be Europe, or Africa or the world.

Nowhere has the Papacy spoken with greater resolution and strength than when Pius XII addressed a group of professors and students from the College of Europe of Bruges, Belgium (an institute for training diplomats) as recently as March 15, 1953—an address which forcibly reminded the world of the fundamental unity of Europe, and demanded real sacrifice in the order of economic and military arrangements in order to re-achieve that unity.

Nor do I have to remind such an audience as this of the constant assaults of the Papacy on the idea of the absolute sovereignty of nations. For the attack on mechanical unitarism nowhere and not in the least iota cancels out the passionate attack of the Popes on this monstrous conception of absolute national autonomy, nor does it cancel out the zeal of the Popes for a unity of the human race, which they announce to be the dictate of God Himself. We could cite here the attack of Leo XIII, so early as the letter *Pervenuti* on March 19, 1902, in which he bitterly inveighs against the jealous egoism of selfish nationalism; the strong words of Pius XI in *Quadragesimo Anno* on the sub-

ject of economic nationalism in 1931; the plea of the same Pope in *Divini Redemptoris* (1937) "for the removal of those artificial barriers to economic life which are the effects of distrust and hatred," ("All must remember that the peoples of the earth form but one family in God"); and the criticism by Pius XII of the idea of unlimited authority for particular states in the encyclical *Summi Pontificatus* of October 20, 1939.

#### WARNING OF PIUS XII

But as I am specifically interested in what we have been calling the hardheaded and realistic approach of the Catholic soul to the international crisis, over against the thinking of the vague, dreaming and mechanical soul, I am anxious to lay particular stress here on the highly specific ways in which the Papacy would limit the idea of nationalism. I think therefore of the warning of Pius XII in his Christmas Message of 1948 on the political spirit of "isolationism," of his forthright approval, in the Christmas Message of 1943, of the application of international sanctions against states which violate the international order, of his warning against the concentration of wealth in the hands of any one nation, his warning against impossible trade restrictions on national borders, and especially his plea (in a discourse commemorating the fiftieth anniversary of *Rerum Novarum*) to the nations to



widen their concept of citizenship by a policy of migration that would produce "the more favorable distribution of men on the earth's surface." Nor need I cite to you the recent Catholic statements on the subject of immigration by the Episcopacy of Australia.

These Catholic statements on immigration are so many attacks on the idea of absolute nationalism—and if I now quote the Christmas Message of 1948 on the subject it is only once again to emphasize the hard-headed criticism of mechanical internationalism by the Catholic conscience:

The Christian will for peace is practical and realistic. Its immediate aim is to remove, or at least to mitigate, the causes of tension which aggravate the danger of war morally and materially. These causes are, among others, chiefly the comparative scantiness of national territory and the want of raw materials. So instead of sending foodstuffs, at enormous expense, to refugee groups, crowded into the best place available, why not facilitate the emigration and immigration of families, directing them to countries where they will find more readily the food they need.

On the subject of true nationalism itself, what of course we have been trying to do here is to locate it, as it were, within the general system of Catholic international thought, to show how it fits into Catholic and papal theory as much and as firmly as any other profound human instinct. Only a completely mechanistic instinct can omit so passionate a force as healthy nationalism from all

reckoning. In fact, let us be frank about it, nothing could at the present moment be more catastrophic to world peace than so to omit it. It is, at the moment, the most real, the most passionate force operating underneath in our civilization.

### MUST ACT WITH PRUDENCE

We happen to be alive at a time when two terribly powerful currents are in operation, nationalism and internationalism, and the happy solution of the latter depends very much on the intelligence and prudence with which it handles the former. It is we in the West who have, by our own existing ideals and history, implanted the seeds and the desire of independence and freedom in underdeveloped and colonial lands, and it would be the height of folly and naïveté to say now to these lands and these people: "The human race has now gone far beyond the lower needs and passions even of the highest nationalism and must seek a total human unity; we therefore ask you to skip the ordinary progression toward national independence and personality which has been our experience, and merge instead in this higher reality." Nothing could be more fatuous and nothing less listened to. The drive is there, human and powerful, and *must* be reckoned with.

Still another thing must be said about this powerful passion of nationalism. It is that this drive exists



in many stages and problematic forms at the present moment, and each must be handled, with the virtue of political prudence, according to its own stage and total problematic. Our own Department of State has just announced that it will not deal as liberally and enthusiastically with every emerging form of nationalism. What some people are ready for, others are not. Nationalism is not a univocal affair, to be dealt with in the same mechanical terms, in Indo-China, Egypt, Iran, Morocco, Jordan and Israel, West Africa and East and Central Africa. The history varies and the problem varies. For example, Kenneth Bradley, director of the Imperial Institute in London (center for information on the British Commonwealth), points out the completely diverse problem of nationalism that exists for West Africa, on the one hand, and for East and Central Africa on the other.

In West Africa, he tells us, we learn the lesson that

Where you have a mono-racial society, there is no fundamental difficulty in harnessing the force of nationalism to a dynamic, democratic ideal in which both the African and ourselves believe.

In East and Central Africa, however, the situation is very different, and the problems of nationalism much more difficult, because in those parts of Africa there is not one nationalism at work but three or four. There we have multi-racial societies and each race has its own nationalism. . . .

In all these countries (in Kenya, Tan-

ganyika, the Rhodesias and Nyasaland), all the best minds are agreed on two things: first, that a policy of domination by one race, white, black or brown, can only lead to disaster; and, second, that until the alternative, constructive policy of interracial partnership has been firmly established, there can be no self-government.

However, an easy corollary to all this is that from those nations which have best and longest and most firmly achieved their national self-identities most must be expected on the level of internationalism. And is it too much to conclude in turn from this that from our own beloved country, situated as it is in self-realization and power, most of all will be expected by man and God? Precisely because of this highly admirable political achievement in the order of true nationalism, because of the high order of its internal political stability, and its incredible material power, it has no choice but to take on more international responsibility than any other nation.

### IMPORTANT CONSIDERATIONS

Two important things therefore may be said of ourselves as a nation in the world community at the present hour:

1. If we turn, not outward at the moment toward responsibility and leadership, but rather inward toward a selfish isolationism or even toward a unilateral internationalism, we shall have missed a great vocation and a

great moment of history. We do not have the excuse of a nationalism that is only half-achieved or not achieved at all, as in Egypt, or Indo-China or even in India. A nationalism that is willing to pay the price of being adult and grown-up is a blessed nationalism. Like an adult, we must turn outward toward reality and responsibility.

2. Internally, we must realize that, from our very character as a melting pot, a pluralistic organism, of races and cultures, we form a miniature of the international situation. It is not likely that, if this pluralistic unity—that transcends every other current national attempt at unity on racial and cultural levels—does not continue to survive internally and operate successfully, the world attempt at an in-

ternational organism will succeed. We may repeat therefore the warning of Bishop Wright that there has been an increasing tendency for our political and cultural forces to polarize into the divisiveness of the Far Left and the Far Right, for the extremists among us to demand that men of the center stand up and be counted among either extremist group. May I end by saying, entirely, I hope, in keeping with the spirit of the Papacy, that he who would think and act as though this movement toward divisiveness among us has nothing to do with our international dreams of peace and order is being naive and to a degree guilty of that very vice of mechanical unitarism which it has been the modest function of this paper to analyze and decry.



### *Role of Maryknoll*

The dream and accomplishment of James Anthony Walsh was not to preempt the foreign mission field assigned to American missionaries. He would have been the last to think that the new Society should over-shadow the older missionary orders, or even the newer ones, of European origin. Nor would he claim that the best training for every American boy who wanted to serve God on the missions was to be found in an American foundation. Of the 2,500 young men and women born in the United States who were working among non-Christians and Christians in the Catholic foreign missions before World War II, less than 400 were from Maryknoll, a reasonable percentage, one that Father Walsh must have imagined.

Neither was Father Walsh's idea primarily to increase mission personnel. It was, rather, to help the Church in the United States find its true place and proportion in the Universal Church, when, giving of itself, it would the better recognize itself as a vibrant part of the whole.—*Archbishop Cushing in MARIST MISSIONS, Framingham, Mass., June-July, 1953.*

## Communist Teachers

*An editorial reprinted from the NEW YORK TIMES\**

**I**N A temperate, reasoned and perfectly logical opinion the New York Board of Regents, which governs our educational institutions, has reached the decision that the Communist Parties of the United States and the State of New York are subversive in that "they advocate, teach and embrace the doctrine that the Government of the United States should be overthrown by force and violence." They have made this finding as a preliminary responsibility under the Feinberg Law, passed by the Legislature in 1949, which was found constitutional by the United States Supreme Court in March, 1952.

Only the very naive or the very ignorant could reach any other conclusion about the Communist Party. The Federal courts substantiated, in the prolonged trial of the eleven Communist leaders, that the party was dedicated to advocacy of the violent overthrow of the Government. The Government's Subversive Activities Control Board, in ruling last April that the Party must register under the Internal Security Act of 1950, found overwhelming evidence that the Party "is substantially directed, dominated and controlled by the Soviet Union," and that it struggles to "shackle our institutions and preside over a Soviet America under the hegemony of the Soviet Union."

The Regents, however, did not accept the decisions made by other bodies. With the able former judge Bruce Bromley of the Court of Appeals as counsel, a subcommittee made its own exhaustive, independent inquiry. This committee held twenty hearings over a period of months, took 2,300 pages of testimony containing 690,000 words. It ended these hearings only when the Communist Party's counsel "stated that all the testimony it desired to submit had been presented." When its story was told and the evidence reviewed, "there emerges a picture of a relentless march toward the Communist goal, to be achieved possibly, they contend, by means of the

\* 229 W. 43rd St., New York 36, N. Y., Sept. 26, 1953.

ballot, but, if necessary—and this they believe more probable—by force and violence.”

Well, the American people and the free world do not need to read the cited passages from Marx, Lenin and Stalin to know that Communism means use of violence to reach its ends. We saw it march in Korea. The Regents were not so credulous as to believe that the Communist in America is a different breed; they thus confirm the conviction, long since reached by the average American, that the brand of Communism we have lurking here, waiting for its opportunity, is just as sinister and evil as it is among the Kremlin masters.

This newspaper has long believed and often stated that no member of the Communist Party should be a teacher in the public schools. The mind of the Communist is not free, it is enslaved by Party doctrine. His affiliation controls—it mocks—the spirit of free inquiry, of the open mind, that is the cherished possession of the true teacher. The Communist cannot be “fit” to be a teacher of anything but Communism. He brings a fettered, prescribed bias to the classroom.

#### CONCURS WITH REGENTS

So we heartily concur with the Regents’ opinion that the Communist Party is subversive. We opposed the Feinberg Law, before it was enacted, as a too loosely drawn measure. In repeating our concern on this score when the law was upheld by the Supreme Court, we expressed hope that the Regents would administer it with a sense of proportion, and that the law would not become an instrument of intellectual terrorism. We are pleased to say that there has not been the slightest evidence of anything but the most scrupulous fairness by the Regents as they moved in a deliberate, thorough, carefully considered fashion to do their duty.

The Regents themselves emphasize the safeguards written into law, and by way of preamble give this reassurance as to the spirit in which they approach their task: “The Feinberg Law is not a license for ‘witch hunting,’ for a finding of guilt by association, for thought control, for impairment of academic freedom nor for any infringement of constitutional rights.” If this spirit prevails, after appeals are disposed of in the fair judicial process the Communists can expect here, but not under their own regimes, our democracy and our educational institutions can be strengthened rather than hurt.

# Sigrid Undset

HAROLD C. GARDINER, S. J.

*Reprinted from JUBILEE\**

IT WAS with the publication in America in 1929 of *Kristin Lavransdatter*, a trilogy which had appeared in Norway from 1920 to 1922, that Norwegian novelist Sigrid Undset began that steady growth in reputation and affection which has by now raised her head and shoulders above any novelist the United States could boast of during that period. It is a safe prophecy to say that when most of the U. S. novelists who were then prominent — Zane Grey, Sinclair Lewis, Edith M. Hull, Harold Bell Wright—are forgotten, Sigrid Undset will be read and treasured. She has been called one of the great "seminal novelists"—those who have tapped new and vital sources, who have approached the whole problem of the artistic representation of human life with new richness, new depth, new vision.

What precisely is this seminal quality about her work? After all, she was dealing in her great works with just what all other novelists ought to be dealing with. Her passionate concern, as she has written of herself, was "human relationships and the fates of men and women." What was

new or different in her approach to these great and fundamental themes? It was simply—but how importantly!—the total Christian and Catholic integration of her view. It is probable that in no major creative author since Dante has the purity and majesty of the Christian concept of man's relationship to God and his fellow man so dominated and controlled an author's mind and pen.

This is so, first, because Sigrid Undset was peculiarly equipped by temperament and study (and prepared by God's grace) to seize upon and make real and vivid to herself the singular beauty and majesty of that concept. She was born (May 20, 1882) the daughter of Ingvald Undset, a famous archeologist, and she grew up steeped in the history and literature of her country. The sagas of ancient Norseland made a vivid impression on her and at an early age she became the narrator of wonderful fairy tales to her younger sisters. In addition to that, and probably even more important in her future development as a novelist (as it certainly was in her growth toward the Church), was the influence of her very

\* 377 Fourth Ave., New York 16, N. Y., October, 1953.

religious grandfather, Halvor Undset. Of him she wrote: "It was somehow frightening that a man could love God as grandfather did." Her father was not so religious, but his scholar's mind cherished a deep respect for Christianity, which he said "must still remain the most significant factor in the development of the world." Sigrid's mother, Charlotte, was devoted to home and children, and if her religious convictions did not in her earlier days run very deep, they were such that she became a Catholic in later life.

#### THE SIXTH COMMANDMENT

Sigrid began to feel early that there was something wrong with the Lutheran Christianity in which she was being raised. Strangely enough (those will think who find her novels too earthly "realistic"), what started her revolt against Lutheranism, according to her latest biographer, A. H. Winsnes, was its treatment of the Sixth Commandment. Chastity, she felt, was regarded in this treatment as "something negative, not as a positive virtue, implying perhaps a development of spiritual possibilities with a higher aim than simply that of being a useful asset in the marriage market. In this contact with the world of religion she received in effect no impression of the exalted and saintly."

She was later to come to the realization that "like every other virtue,

chastity is in reality an intellectual concept and not a physical reality. It means love for everything immaculate and steadfast, aversion of everything which a man feels himself sullied in touching . . . it is a passion for intellectual beauty."

It was this innate craving for the "exalted and saintly" that was activated and channelled as she began to make closer contact with the Catholic Church. Such a craving is manifest in many of her writings before her conversion. She saw the holiness of family life capable of realization much more gloriously in the Christian community than in the old family-society of pre-Christian Norwegian life. An early novel of hers, *Spring*, centers around the concept of home, and all the characters are portrayed and evaluated in so far as they live up to the responsibilities of home-making. One of the many addresses she gave, for example, is entitled: "On the duty of parents to live their lives in a way which makes it possible for children to honor their father and mother." As far back as this in Sigrid Undset's development, we can see the germ of the great family-sagas on which her face rests so securely.

Akin to this craving for the "exalted and the saintly," and this deep reverence for the soundness of the Christian home, was Sigrid Undset's attraction to discipline and order. When discussing some Lutheran re-

religious writers and contrasting them with "Catholic authors, both old and new," she realizes that "once poured out of the form of the Roman Church, the whole of Christianity has on me the effect of an unsuccessful, burst omelette." Again, the Church "is the bearer of those ideals which cannot die—the majority of men do not succeed in living in accordance with them, but they always rediscover after a time that they cannot live without them."

All these threads drew gradually and naturally together into a firm cable that was to tie her fast and devotedly and passionately to the Church. How deep her faith was and how long before it had been at work in coloring her viewpoint in the great medieval novels is perhaps hinted at in this passage in which she described her feelings while at Easter service at the church on Monte Cassino in Italy. It was the Easter of 1925; she had been received into the Church on November 24, 1924:

All these tens of thousands in the church, believers and doubters and unbelievers, the prayerful and the curious, good Catholics and bad Catholics—the first pope in his tomb and all the popes who are at rest around him, and the last pope who kneels in prayer, while around him now prayers rise up from this church like the flood-tide. The prayers spread themselves like an atmosphere over those who pray and those who do not pray, as does the cry that mounts up to all those who have gone before, innumerable myriads of

dead Christians, begging that they too will pray with us. I cannot explain it properly: it is, I feel, as if the names of ideas that I have accepted purely with my intellect were suddenly illumined by an object-lesson. The Christian congregation, the catholicity of the Church, the communion of the saints, the relative reality of time and space and, outside the eggshell, the absolute reality of eternity, the untold souls who have lived through the ages, each of them imprisoned in the ravelled net of his own self, from which no doctrine can set us free, only God, and only He by dying on a cross. One can recognize it as the only thing that makes sense in the end: one can understand it, but sometimes it seems as if one can see it. . . . Something of the kind I can see this evening—the fleet- ingness of time and every event, the reality of eternity and of the spirit; but actually I see it bare of ceremony, as a sober truth—even so, it is no less overwhelming.

#### MEDIEVAL NOVELS

Even before this point of her religious development Sigrid Undset had begun her greatest novel, *Kristin Lavransdatter*. Her approach was realistic, and by that is meant both her grasp of the historical settings and background and her literary style. It had too long been the style to view the Middle Ages through the rosy spectacles of Romanticism, which showed the period as a sort of dream-world, crowded with castles and knights and jousts, but inhabited by few real and convincing people. At the same time, however, that approach did succeed in realizing that

the religious idea that dominated the Middle Ages was the real basis for the unity of Europe, and that the Middle Ages had, accordingly, to be written about under their own assumptions. History cannot be written backwards.

But Sigrid Undset was faced with another problem as well. Scandinavia had too long been regarded, even by those who began to see the unifying force of the medieval idea, as a corner of Europe that lay outside the mainstream of Christian civilization. Consequently, the heroic age of the north countries was conceived to be the age of the Vikings. Of this view, Sigrid Undset wrote: "To suggest that the outlook of the Norse people before their contact with Christianity was one of radiant and imbecile optimism—a kind of genial faith, shining and vacant, full of rude fighting valor—is a pretty unimaginative representation."

#### SETS PICTURE RIGHT

It was to set the whole picture right in an artistic way that Sigrid Undset projected her medieval novels. She spared herself no effort in delving into every aspect of the Catholic period in Norwegian history. She wanted to know not only the visible records—the architecture and art—but first and foremost the "common life of the people and their relationship with religion." And what she found—and portrayed most magni-

ficently—is summed up admirably in Mr. Winsnes' study:

[The Christian of the Middle Ages] might be overcome by self-seeking and covetousness and avarice for the goods of this world, he might raise himself defiantly against God's will, or bury himself deep in life's thorn-bush; but still he knew that his was the guilt and that in the end there was no trust to be put in self-made ideas and dreams of how the world should be ordered. Medieval men might be besotted and slothful and almost dead in their faith—but when they were roused they had no doubt that the way God appointed for them was the way they had to go, whether they wished it or not.

This is the crucial point to be kept in mind when reading the great Undset medieval novels—this and the point made above that her dominant loves (which led her to the Church) were reverence, duty and chastity. Her greatest work was always concerned with sin, guilt and reparation—and sexual sin played a great part in it, as indeed it plays a great part in life in any age—perhaps a greater part in the more outspoken Middle Ages than in a period where sex is more a subject for jokes and sniggers than for agony and glory.

But Sigrid Undset never wrote about sex in a manner that is itself a degradation of sex. When Kristin falls in love with Erlend Nikolausson, they swear to be true to one another. Erlend says: "May God forsake me if woman or maid ever rests in my arms before I can possess you with



law and honor—you say it, too.” She replies: “May God forsake me if ever I take another man in my arms as long as I live.” Thus purely begun, their love gets passionately out of hand and leads to murder. But their guilt is there, not a thing to be shrugged away, and as Kristin kneels before the altar to wed Erlend she prays silently: “Holy King Olav, I cry to you. I pray to you for help among all the host of heaven, for I know that above everything you love the righteousness of God. I call upon you to watch over the innocent in my womb. Turn away God’s wrath from this innocent one, turn it on me, for the Lord’s dear sake.” These are the accents of a sinner; they are not the accents of an age that commits probably the greatest sin by rationalizing sin out of existence. They are the accents of one who is enmeshed in the imperious toils of flesh; they are not the accents of one who has deified the flesh.

*A priori*, Sigrid Undset could not write in any degrading way, for the role of the Church in the civilizing process of northern Europe bulks large in all her medieval work—and the Church was engaged precisely in elevating and supernaturalizing the ideals of those ages on the family, the home, the sanctity of human life, the sacredness of sex.

There is not space enough to recount, even in summary fashion, the total achievement of Sigrid Undset in

the field of fiction, let alone her work in history, hagiography, the essay—and even in juvenile literature, of which her *Sigurd and His Brave Companions* is a superb example.

#### LATER YEARS

There is space, however, for a few remarks about her later years. She became increasingly, in the years between the wars, a prophet of the twin night that was to blanket Europe—the Nazi night and the Communist. She was at pains to point out how this modern night differed from the paganism of ancient times. The old paganism “was a love-poem to a God who remained hidden, or it was an attempt to gain the favor of the divine powers whose presence man felt about him.” In a word, ancient paganism was at base religious. But the new paganism, that of the Nazi and the Communist? She saw it, says her biographer, “as a declaration of war against a God Who has revealed Himself. The new mythology is most concerned with fabling God out of the world by new declarations of man’s power and achievement.”

She saw the new mythology at its diabolical work when her native land was invaded by the Nazis. She saw it in the destruction of her town and home. She felt it most deeply in the death of her son Anders, who fell in action against the Nazis. It was this Godless force that made her a wanderer through Sweden, Japan, the

United States, welcomed everywhere as a great artist, a great Christian, but at home nowhere outside her beloved Norway, which she knew best because she knew the glorious times when the Church had leavened Norwegian life. If not at home here, she nevertheless admired the United States. Here is what she had to say about the "American way of life":

The more I see of America, the more I admire the men who . . . created the United States and the more knowledge I should like to have of them. The foundation laid by "The Founding Fathers" is without doubt one of the great wonders of the world. . . . Sometimes when I hear Americans ridiculing "the old school tie men" from other countries, I cannot help thinking of Washington and Jefferson and their nearest contemporaries—all men of the same civilization and tradition as the "old school tie"—and of what the world owes to the careful fostering of their genius or talent.

If there is still a spiritual content at the heart of the "American dream," she thought, it was due to such men, trained in such a tradition. And of run-of-the-mill Americans, she said: "They wear their ideals boldly on

their sleeve; it is no embarrassment for them to show kindness." Certainly her ideals, which are so boldly and uncompromisingly and movingly Catholic, were worn on her sleeve and written deep into all her monumental literary work. One vivid manifestation of her practical Christianity was her active interest during her stay in the U. S. (1940-1945) in the Negro problem and in the work of the Catholic Interracial Council in New York.

She returned to Norway in 1945 and at last settled down in Lillehammer. There she died on June 10, 1949, convinced even in the dark times which surrounded her and the world that "the springs which have refreshed man's soul on earth may become muddy and turbid—God knows for how long a time—but I do not believe that they can be dried up forever." It can be truly said that her great novels especially, in so far as literature can play the role, are a glorious and permanent testimony to—and contribution to—the ever-flowing springs that refresh man's soul.



### Prayer

So many people pray irregularly—only when the mood strikes them or when they are knee-deep in trouble. This is a mistake. All of us should make a habit of prayer—of praying regularly—instead of waiting until we are in desperate straits and at our wits' end. God is ever listening for our appeals. It is, of course, quite all right to make so-called eleventh-hour appeals for His help, mercy and guidance, but how much better it is to go to Him regularly, not just on occasion!—THE WAY, Philadelphia, Pa., Oct. 4, 1953.

## Monastic Revival

*Reprinted from the London TIMES\**

**I**NCREASE in monastic communities over the past decade is in marked contrast to that in earlier years. Monastic guest-houses are filled with young men, from widely differing income groups, who seek spiritual values, and some of them subsequently embrace the monastic life.

The recent books by Thomas Merton provide a measure of the remarkable postwar growth of religious communities in the United States, where a Carthusian monastery has been established in Vermont, the first Carthusian foundation outside Europe in the order's history of over eight centuries.

There is no indication of abnormal growth in Anglican religious communities, which have, however, established three wartime—and one postwar—foundations. The Benedictines of Nashdom Abbey are flourishing, and there are full novitiates in the Society of St. Francis (Cerne Abbey), the Community of the Resurrection (Mirfield), and the Society of the Sacred Mission (Kelham), which in 1947 made a foundation in Australia. There is, in general, a decline in the numerical strength of Anglican nuns,

though it is significant that a high proportion of aspirants favor the enclosed contemplative communities. The corresponding Protestant position in the United States is much the same as it is here. The monastic revival is, therefore, largely confined to the Roman communion.

Postwar development in Britain has not been on a scale to attract notice. The most striking instance is the Benedictine abbey of Prinknash, which has been so swamped with postulants that foundations have been made in the medieval Scottish priory of Pluscarden (1943) and the former French abbey of Farnborough (1947). The English Benedictine Congregation continues to rely for recruits upon the public schools which it maintains. The single Carthusian monastery of Parkminster continues in the French tradition in which it was founded (the late Dom Hugh Weld was the first English prior), and, since it represents the acme of the strictly enclosed contemplative life, it attracts few vocations. The Cistercian abbey of Mount St. Bernard (the first abbey in England since the Reformation) was so overcrowded three years ago that farm

\* Printing House Square, London, E. C. 4, England, Aug. 22, 1953.

buildings were utilized for refectory and dormitory. In 1945 the Irish Cistercians of Roscrea established a colony in the Scottish baronial castle of Nunraw, and in the following year their fellow Cistercians of Mount Melleray restored the medieval abbey of Mellifont.

In the Netherlands, the Cistercians of Koeningshoeven flourish and are about to establish a colony in the Dutch East Indies. A proposed Carthusian community already has an existing nucleus in Italy. In Belgium the soil is riper, and the novitiates of such Benedictine houses as Amay (which has probably now established a colony near Spa) and Maredsous are full; Maredsous would seem to have early reached its apogee during the abbacy of Dom Columba Marmion, an Irish spiritual director who earlier this century exercised no little influence on western monasticism. In 1948 the rebuilt medieval abbey of Orval was opened by the Cistercians, who were State-aided, funds being obtained by the printing of special postage stamps. Other flourishing Cistercian houses include Westmalle and Chimay (to which Caldy Island off South Wales belongs). The Norbertine abbey of Averbode, to which Leopold III frequently took his suite, is now undergoing the final stages of a vast restoration costing 100 million francs, and in 1948 its sister house of Tongerlo was planning an Irish foundation.

### GRANDE-CHARTREUSE

The French urban proletariat is often said to have broken away from the Church, yet the majority of French vocations appear to come from the towns. Here the postwar years have brought a renewal of monastic life in all its traditional vigor. The Grande-Chartreuse was returned to the Carthusians early in the war, as Saint-Benoit-sur-Loire was returned to the Benedictines in 1944. The ruined medieval abbey of Landevennec, in Brittany, is now being rebuilt for the Benedictines, while the nuns of Jouarre have recently founded a colony in the United States. There is, however, a marked fall in vocations among women. Of the numerous Cistercian houses, Aiguebelle, with a community of eighty, is remarkable for its contingent of African monks. These form the nucleus of a house shortly to be established in the Atlas Mountains of Morocco.

The religious revival in Germany since the collapse of the Nazi régime also continues to find its fullest expression in the restoration of monastic life. The abbey of Gerleve, suppressed by the Gestapo, has reopened, and the Benedictines of Beuron and Treves have made foundations in Chile and the Saar respectively. Switzerland has long been notable for a democratic Benedictine congregation akin to the English model, eminently suitable for its colonizing of the

United States almost exactly 100 years ago, and the ancient abbey of Einsiedeln has just established a priory in the Argentine.

While most of the historic Italian monasteries maintain stability, there would appear to be, in some respects, a decline which may be significant. There has been little or no postwar colonization, and the lack of vocations threatens to close the Carthusian houses. Since the war the charterhouses of Pavia and Trisulti have been taken over by the Carmelites and Cistercians respectively, while that of Calci near Pisa has been given up to Dutch vocations. There are now said to be some 50,000 members of Italian monasteries and religious institutions—not a high figure considering the native tradition.

#### VITALITY IN SPAIN

In Franco's Spain, on the other hand, there is marked vitality. The Cistercians restored the remarkable abbey of Poblet in 1939, and they have recently taken over the abbey of Cardena, associated with the epic *El Cid*, in Burgos province. A celebrated abbey in Navarre has also been reopened. The suppressed Jeronymite order has been re-established, and its first monastery reopened in Segovia. In the last three years the ancient charterhouses of Jerez and Porta Coeli, near Valencia, have been reopened, and the American project was inspired from the royal founda-

tion of Miraflores. The late Dom Edmund Gurdon was prior of Miraflores for fourteen years, promoting such charitable works in the town of Burgos that the town council has put up a bronze plate to him outside the monastery. Another English Carthusian, the late Dom Sebastian Macabe, was prior of Farneta in Italy. The sobering effect of English rule on Latin houses gives rise to interesting speculation.

The most significant developments are probably those in the United States. There has been a monastic tradition here since the introduction late last century of Cistercians (from France and Ireland) and Benedictines (from Germany and Switzerland). There are now 24 Benedictine monasteries housing some 2,700 monks (as against 1,700 in 1930), while Benedictine nuns are equally numerous. Carmelites and Franciscans are gaining ground. But it is the Cistercians who are exercising the strongest popular appeal, and their houses contain communities of 100 to 200. Between 1944-47 foundations in Georgia and Utah were made from the overcrowded abbey of Gethsemane in Kentucky, while another house sent a colony to New Mexico.

There are several factors contributing to this latest resurgence, high among them a postwar reaction against the prevailing spirit of materialism and futility.

Fears have been expressed that this

expansion may hinder the apostolic work of the Church, since the Church in some countries is short of parish clergy and bishops might well prefer this religious revival to take a more

practical form. It might, however, be argued that far from retreating from the threat to civilization the monastic communities are digging-in to prepare stronger defences.



### *Argument for Catholic Papers*

The editor of the *Pittsburgh Catholic*, diocesan weekly paper, went out and bought a number of Sunday newspapers on Nov. 22 to see how they handled the annual statement of the American Catholic Bishops which was released to the press on that day.

The statement, although important, was not overly long—less than four columns.

The New York *Herald Tribune* gave only one column to the statement. The pretentious Philadelphia *Inquirer* gave it only half that much. According to the findings of the Pittsburgh diocesan weekly, the Chicago *Tribune* again flunked out on its claim to be the World's Greatest Newspaper by running much less than a column.

In Pittsburgh the *Sun-Telegraph*, a Hearst paper, "picked a favorite topic, 'Sex' for a headline and leading paragraph, giving the statement as a whole a flippant half-column treatment."

Pittsburgh's Scripps-Howard paper, *The Press*, "devoted nearly two columns to the statement, but saw fit to give top headline emphasis to a subordinate passage that deplored materialistic concentration on economic security—perhaps because, out of context, this passage seemed to support the current Scripps-Howard political line."

Of all the papers examined, only the New York *Times* printed the statement in full.

We might add that Sunday papers in this area gave the statement the same skimpy treatment. It may be that the Press Associations did not furnish them with fuller coverage.

Lack of space does not excuse the omission of the Bishops' statement. The *Pittsburgh Catholic* points out that some of the papers "gave unlimited space and respectful treatment last August to the vicious attack on human dignity and decency by the nobody Kinsey; but now a constructive, uplifting study of the matter by the leaders of the largest religious group in the country is dismissed as a routine news item."

Here is just one more proof of the inadequacy of our daily newspapers. It shows too that the serious Catholic cannot get along without a Catholic paper.  
—THE WITNESS, *Dubuque, Iowa*, Dec. 3, 1953.

# Clergy Discounts and Catholic Books

THE REV. LEO J. TRESE

*Reprinted from THE PRIEST\**

**H**OW clerical discounts ever began, I suppose that no one knows. Trying to trace the beginnings would be too much like discussing whether it was the egg or the chicken which came first. I doubt very much whether discounts began because of a demand for preferential treatment on the part of the clergy. It is more likely that they began as business-builders on the part of the retailers themselves—on the theory that the clergyman, being a leader in his community, would be a source of other business that would follow his example.

Although I have not investigated the matter, I suspect also that clerical discounts are pretty much an American phenomenon. And in America it is not specifically a Catholic phenomenon, since practically all of our larger stores, at least in the cities, grant such discounts—regardless of the denomination of the clergyman and regardless of the religion of the proprietor. That such discounts are sometimes abused is illustrated by the story of the sweet young thing who selected some feminine articles and then asked the clerk

whether she might be granted the clerical discount. "Are you a minister's wife?" asked the clerk. "No, but I'm engaged to a theological student."

Some of the large department stores are tightening up in the matter of clerical discounts by issuing special discount cards to clergymen who first call at the office and prove their *bona fides*. Whether clergy discounts are an entrenched institution in America or whether they are on their way out, I do not know. My present interest is in the granting—and the acceptance—of clerical discounts on Catholic books—we priests and the nuns being the beneficiaries.

## BOOKSTORES NEEDED

All of us will agree that if Catholic books are to reach the Catholic laity, we need conveniently located Catholic bookstores—well-advertised, well-stocked and well-staffed. We will agree also to the need that there is for the Catholic laity to do more worth-while reading in the field of Catholic literature. It will fortify our work as priests, if our people deepen and broaden their Catholic mentality through solid reading.

\* Huntington, Ind., December, 1953



If there are to be the bookstores which are essential to the promotion of Catholic books, the bookstores themselves must be financially solvent; they must provide a decent living for the proprietors—after a just wage has been paid to the staff. But if such stores must grant a substantial discount (in my own city, 20 per cent) on a great part of their business, then in the end there just isn't enough profit to make it worthwhile for a competent Catholic to operate such a store.

I myself have never asked for a clerical discount in a Catholic bookstore, or in any other store for that matter. That, I think, is true of most priests. We simply accept the discount as a normal sequence to our purchase. We take it so much for granted that it hardly occurs to us even to be grateful for it. And yet it is money coming out of *someone's* pocket—someone who is far from being a millionaire in the case of a Catholic bookseller.

#### RETAILER'S PROFIT

It is only recently that I became acquainted with the facts of life in the book retailing business. I had always taken it for granted that the retailer's profit on his books was a big one—a margin that still allowed him a profit after giving me my discount. And then I ran across some figures which the trade association of booksellers had compiled. It seems

the customary publisher's discount to retailers is 40 per cent. That does sound large at first sight. But after the retailer pays his freight bills, which average 2 per cent, he still must allocate 30 per cent of his retail selling price for overhead: rent in a good business district, alert personnel who can be of help to the customers, a modicum of advertising, and all the other incidental expenses of doing business.

Out of his 40 per cent gross profit, the retailer will have 8 per cent (at most) left for himself. If it is a Catholic bookstore, and a large percentage of his custom is made up of priests and nuns who receive a discount of 20 per cent (or even of 10 per cent), the retailer will find himself hard pressed to stay in business. If he does manage to keep his head above water, it will be because the laity, paying full price for the books, are in effect picking up the tab for the priests and nuns.

This is why there are so few good Catholic bookstores easily accessible to our people. At present most Catholic bookstores are merely departments within a church-goods store. There, a loss in the book department is a comparatively inexpensive goodwill builder, chargeable to advertising if need be. Father Pastor or Mother Superior is a big purchaser of vestments and candles and linens and church supplies of every kind; what will a book or two matter?

If I am right in supposing that we do need more and better Catholic bookstores; and if the figures (which I have no reason to question) are right as to the cost of doing business—then it seems to me that it becomes almost a matter of social justice for us, priests and religious, to surrender our time-honored clergy discounts on Catholic books. Those of us who are diocesan priests would, I think, cheerfully do so if we were asked. Some few of us, unless stationed in mission territory, have a personal income that is even as good as, or in some few instances perhaps better than, that of the average layman. If he can pay \$3 for a book, then we shall not be adamant in demanding it for \$2. Since we did not ask for such discounts in the first place, it will leave us relatively unmoved if they are abolished.

#### QUESTION OF JUSTICE

With the religious the situation is a little different. There, devotion to the vow of poverty makes the religious (male or female) feel obligated to make a dollar go as far as possible. But even though it is community money rather than personal funds that is going for the purchase of books, I wonder if there is not a point where justice takes precedence over the vow of poverty? I say this hesitantly. Being neither a theologian

nor (I hope) a megalomaniac setting myself up to judge the world, I propose the point only as one that might lend itself to further discussion.

If clerical discounts on Catholic books are to be abolished, the action of course will have to come from the booksellers themselves. It is understandable how reluctant any of them would be to undertake on an individual basis the scuttling of such a hallowed institution. If this particular bookseller starts charging list price to everyone alike, the clerical business will simply go elsewhere—at least, so he fears. And while Father's business may be no bonanza for profits, a few cents can be squeezed out of it by cutting corners.

We priests—and nuns—are human beings. As with everyone else, it is instinctive to us to buy an article—books or car—where he can buy it the cheapest. But it seems that there may be a real claim upon our heroism here. If we were to make it plain to our own Catholic bookseller that we would gladly forego preferential treatment, provided he would plow the extra profit back into better service for *everybody*—there might in time be more Catholic bookstores, a more informed and effective Catholic laity. Is it asking too much of human nature that we should take such a step on our own initiative?

## Documentation

### Christmas Eve Address

POPE PIUS XII

*Address broadcast from the Vatican, December 24, 1953.*

**"T**HE people that dwelt in darkness saw a great light." With this vivid picture the prophetic spirit of Isaias (Is. 9, 1) foretold the coming on earth of the heavenly Babe, Father of the world to come and Prince of Peace. And with the same image, which in God's good time has become a reality and is the comfort of the succeeding generations in this dark world, We wish, beloved sons and daughters of the whole Catholic world, to begin our Christmas message, and by means of it to bring you once again to the brilliantly luminous cradle of the new-born Saviour.

#### LIGHT THAT SHINES IN THE DARKNESS

Light rending and conquering darkness is, in fact, the essential meaning of the birth of the Saviour. This the Apostle St. John, giving echo to the solemn tones of the first page of *Genesis* at the appearance of light, briefly exposes in the sublime prologue to his Gospel when he says: "The Word was made flesh and dwelt amongst us; and we were witnesses of His glory, glory as of the only-Begotten of the Father, full of grace and truth" (*John* 1, 14). He Who is life and light in Himself shines in the darkness, and makes it possible for all those who open their eyes and heart to Him, who welcome and believe in Him, to become children of God (*John* 1, 12).

Despite such a generous outpouring of Divine light from the humble manger, man still has the terrifying power to sink himself in the former darkness caused by the first sin, where the spirit grows callous in works of evil. For such as thus blindly follow their own will, through lost or weakened faith, Christmas holds no other attraction than that of a merely human festival dissolved into hollow sentiment and purely earthly memories, which nevertheless they often dearly cling to, but as to a covering devoid of content. Around the radiant cradle of the Redeemer, then, there remain zones of darkness, and men go around with their eyes closed to the heavenly light; not because God Incarnate, even in His mystery, has not light to enlighten everyone that comes into this world, but because many are dazzled by the ephemeral splendor of human ideals and achievements, and limit their gaze to the confines of the created world, incapable of raising it to the Creator, the beginning, the harmony and the final end of all existing things.

### TECHNOLOGICAL PROGRESS

It is to these men whose spirit is in darkness that We wish to point out "the great light" radiating from the manger, asking them above all else to realize the cause which in our time is making them blind and insensible to the divine. It is the excessive, and sometimes exclusive, esteem for what is called "progress in technology." This dream was first cherished as the omnipotent myth and dispenser of happiness; then pushed forward by every device to the most daring conquests; and it has finally imposed itself on the minds of men as the final end of man and of life, substituting itself, therefore, for every kind of religious and spiritual ideal. But now it is becoming ever clearer that its undue exaltation has so blinded men's intelligence that they exemplify in themselves what the *Book of Wisdom* castigated in the men of its time (*Wisdom* 13, 1): they are incapable of learning from the visible world of Him Who is, of discovering the worker from His work. Still more today, the supernatural world and the work of Redemption, which is above all natural things and was accomplished by Jesus Christ, remain wrapped in total obscurity for those men who walk in darkness.

### IT COMES FROM GOD AND OF ITSELF LEADS TO GOD

Nevertheless, the afore-mentioned erroneous consequence does not follow necessarily, nor are Our present criticisms to be understood as a condemnation of technological progress in itself. The Church loves and favors human progress. It is undeniable that technological progress comes from God, and so it can and ought to lead to God. In point of fact, while the believer admires the conquests of science and makes use of them to penetrate more deeply into the knowledge of creation and of the forces of nature, that by means of machines he may better master them for the service of mankind and the enrichment of human life, it most often happens that he feels himself drawn to adore the Giver of those good things which he admires and uses, knowing full well that the eternal Son of God is the "firstborn of every creature, because in Him were created all the things in Heaven and on earth, both visible and invisible" (*Col.* 1, 15-16).

Very far then from any thought of disavowing the marvels of technology and its lawful use, the believer may find himself more eager to bow his knee before the celestial Babe of the manger, more conscious of his debt of gratitude to Him Who gives all things, and the intelligence to understand them, more disposed to find a place for those same works of technology with the chorus of angels in the hymn of Bethlehem: "Glory to God in the highest" (*Luke* 2, 14). He will even find it natural to place beside the gold, frankincense and myrrh, offered by the Magi to the infant God, also the modern conquests of technology; machines and numbers, laboratories and inventions, power and resources. Furthermore, such an offering is like presenting Him with the work which He Himself once commanded and which is now being effected, though it has not yet reached its term. "Inhabit the earth and subject it" (*Gen.* 1, 28) said God to man as He handed creation over

to him in temporary heritage. What a long and hard road from then to the present day, when men can at last say that they have in some measure fulfilled the divine command!

### MODERN TECHNOLOGY AT THE HEIGHT OF ITS SPLENDOR AND FRUITFULNESS

Technology has in fact brought man's domination of the material world to a pitch of perfection never known before. The modern machine allows a mode of production that substitutes for, and multiplies a hundredfold, human energy for work, that is entirely independent of the contribution of organic forces and which ensures a maximum of extensive and intensive potential and at the same time of precision. As we embrace with a glance the results of this development, nature itself seems to give an assent of satisfaction to what has been done in it, and to incite to further investigation and use of its extraordinary possibilities. Now it is clear that all search for and discovery of the forces of nature, which technology effectuates, is at once a search for and discovery of the greatness, of the wisdom and of the harmony of God. Looked at in this way, there is nothing to disapprove of or condemn in technology.

### THE "TECHNOLOGICAL SPIRIT"

Nevertheless, it can hardly be denied that this technology, which in our century has reached the height of its splendor and fruitfulness, is, through certain circumstances, changed into a grave spiritual danger. For it seems to give modern man, prostrate at its altar, a sense of self-sufficiency and satisfaction of his boundless thirst for knowledge and power. In its many varied uses, in the absolute confidence which it awakens, in the extraordinary possibilities that it promises, modern technology displays before man so vast a vision as to be confounded by many with the infinite itself. In consequence, it is allowed an inadmissible autonomy, which in turn is translated in the thoughts of some into a false conception of life and of the world, known as the "technological spirit."

In what exactly does this spirit consist? In this, that what is most highly prized in human life is the advantage that can be drawn from the forces and elements of nature; whatever is technically possible in mechanical production takes precedence over all other forms of human activity, and the perfection of earthly culture and happiness is seen in it.

### IT TENDS TO RESTRICT MAN'S GAZE TO MATERIAL THINGS

There is a fundamental falsehood in this distorted vision of the world offered by the technological spirit. The seemingly boundless panorama unfolded before the eyes of modern man, however extensive it may be, remains but a partial projection of life on reality, only expressing its relations with matter. Accordingly, it is a deceitful panorama, that finishes by shutting up as in a prison those who are too credulous with regard to the omnipotence and immensity of technology; a prison which is vast, indeed, but

nevertheless circumscribed, and hence in the long run insupportable to their true spirit. Their glance, far from reaching out over infinite reality as they thought (for reality does not consist only of matter), will feel chafed by the barriers which matter of necessity opposes. From this results the deep anguish of contemporary man, made blind for having wilfully surrounded himself with darkness.

### IT MAKES IT BLIND TO RELIGIOUS TRUTH

Much more serious is the damage in the realm of specifically religious truths and of his relations with the supernatural to the man who is intoxicated with the "technological spirit." This, too, is the darkness to which the Evangelist St. John alludes, that prevents the spiritual understanding of the mysteries of God and which the incarnate Word of God is come to dispel.

Not that technology in itself requires as a logical conclusion the denial of religious values—on the contrary, as We have said, logic leads to their acknowledgment—but the "technological spirit" puts man into a state of mind that is unfavorable for seeking, finding, accepting truths and goods of a supernatural order. The mind which has let itself be led astray by a concept of life outlined by the "technological spirit" remains uncomprehending, uninterested and hence unseeing in the presence of those works of God, the mysteries of the Christian faith, totally different from technology.

The very remedy for this defect, which would consist in a redoubled effort to extend one's vision beyond the barrier of darkness and to stimulate in the soul an interest in supernatural truths, is made ineffective right from the beginning by the "technological spirit" itself. For this way of looking at life deprives men of their sense of judgment on the remarkable unrest and superficiality of our time; a defect which even those who truly and sincerely approve technological progress must unfortunately recognize as one of its consequences. Those who are imbued with the "technological spirit" find with difficulty the calm, the serenity, the inwardness essential for discovering the way that leads to the Son of God made man. They will even go so far as to belittle the Creator and His work, pronouncing human nature a defective product, when the necessary limitations of the human brain and other organs stand in the way of the fulfillment of technological plans and projects.

Still less are they fit to understand and rightly esteem those very deep mysteries of life and of the divine economy, such as for example the mystery of Christmas, in which the union of the Eternal Word with human nature brings into play realities and marvels quite other than those of technology. Their thought is along different lines and follows other patterns, under the onesided influence of that "technological spirit" which only recognizes and reckons real what can be expressed in mathematical formulas and utilitarian calculations. They think that thus they are breaking up reality into its elements, but their knowledge remains on the surface and deals with but one aspect of it.

It is evident that whoever adopts the method of technology as the sole

way of seeking truth must give up any idea of penetrating the profound realities of organic life, and even more so those of the spiritual life, the living realities of the individual person and of human society, because these cannot be analyzed into quantitative relationships. How can one ask of a mind so formed assent and wonder before the awe-inspiring reality to which we have been elevated by Jesus Christ through His Incarnation and Redemption, His revelation and His grace? Even leaving aside the religious blindness which comes from this "technological spirit," a man who is possessed by it is arrested in his intellectual life, and yet it is precisely in that life that man is created to the image of God. God's intellect is infinitely comprehensive, whereas the "technological spirit" makes every effort to restrict in man the free expansion of his intelligence.

The technologist, whether master or pupil, who would free himself from this limitation needs not only an education of mind that aims at depth of knowledge, but above all a religious formation, which, despite what is sometimes asserted, is the kind most apt to safeguard his thought from onesided influences. Then the narrowness of his knowledge will be broken through; then creation will appear before him illumined in all its dimensions, especially when before the crib he will make an effort to comprehend "in all its breadth and length and height and depth the love of Christ" (*Eph.* 3, 18-19). Otherwise, this era of technological progress will achieve its monstrous masterpiece, making man into a giant of the physical world, at the expense of his soul, reduced to a pygmy in the realm of the supernatural and eternal.

#### INFLUENCE OF THE TECHNOLOGICAL SPIRIT ON THE NATURAL ORDER OF MODERN MEN'S LIVES AND THEIR MUTUAL RELATIONS

But this is not the only harm done by technological progress when it is accepted in the thinking of men as something autonomous and an end in itself. No one can fail to see the danger of a "technological concept of life," that is, considering life exclusively for its technological values, as an element and factor in technology. It has its repercussions both on the way modern men live and on their mutual relations.

Look for a moment at this spirit already at work among the people, and reflect especially how it has changed the human and Christian concept of work, and what influence it exercises on legislation and administration. The people have welcomed, and rightly so, technological progress, because it eases the burden of toil and increases production. But also it must be admitted that if such a way of thinking is not kept within right bounds, the human and Christian concept of work necessarily becomes distorted. Likewise from this distorted concept of life and hence of work, men come to consider leisure time as an end in itself, instead of looking upon it and using it as reasonable rest and recreation, bound up essentially with the rhythm of an ordered life, in which rest and toil alternate in a single pattern and are integrated into a single harmony.

More evident still is the influence of the "technological spirit" applied to work, when Sunday loses its unique dignity as the day devoted to the



worship of God and to physical and spiritual rest for the individual and the family, and becomes instead merely one of the free days in the course of the week, which can even be different for each member of the family, according to the greater profit one hopes to derive from such a mechanical distribution of material and human energy; or when professional work becomes so dependent on and subordinate to the "efficiency" of the machine and of the tools of labor that the worker is rapidly exhausted, as though one year of working at his trade were to use up the energy required in two or more years of normal life.

### ON THEIR PERSONAL DIGNITY AND ON WORLD ECONOMY

We refrain from showing more at length how this system, inspired exclusively by technological considerations, contrary to what was expected of it, causes a waste of material resources, no less than of the principal sources of energy—among which certainly man himself must be included—and how in consequence it must in the long run prove a costly burden on the world economy. We cannot however omit calling attention to the new form of materialism which the "technological spirit" introduces into life. It will be sufficient to indicate that it empties life of its meaning, since technology affects the combined spiritual and material values connected with man's nature and personal dignity. Wherever technology reigns supreme, there human society will be transformed into a colorless mass, into something impersonal and without substance, and this contrary to the clear designs of nature and the Creator.

### ON THE FAMILY

Undoubtedly large portions of humanity have not yet been touched by such a "technological concept of life"; but it is to be feared that wherever technological progress penetrates without safeguards, there the danger of the aberrations censured above will not be long in showing itself. And with particular anxiety we consider the danger threatening the family, which is the strongest principle of order in society. For the family is capable of inspiring in its members innumerable daily acts of service, binds them to the home and hearth with the bonds of affection, and awakes in each of them a love of the family traditions in the production and conservation of useful goods. Wherever on the contrary the technological concept of life penetrates, the family loses its personal bond of unity, is deprived of its warmth and stability. It remains united only to the extent that is demanded by the exigencies of mass production, which is being pursued with more and more insistence. No longer is the family a work of love and a haven for souls; it is rather a desolate depot, according to the circumstances, either of manpower for mass production, or of consumers of the material goods produced.

The "technological concept of life" is therefore nothing else than a particular form of materialism, in as far as it offers a mathematical formula and utilitarian calculations as the ultimate answer to the question of existence. Because of this, modern technological development, as if conscious of being lost in darkness, is showing uneasiness and anxiety, experienced



especially by those who engage in the feverish search for industrial methods ever more complicated, ever more hazardous. A world guided in this way cannot be said to be illumined by that light, nor animated by that life which the Word, the splendor of God's glory (*Hebr.* 1, 3), by becoming man, has come to communicate to men.

### GRAVITY OF THE PRESENT HOUR, ESPECIALLY FOR EUROPE

As Our eyes constantly scan the horizon in anxious search of some enduring signs of brightening (if not of that full light of which the Prophet spoke), there meets them instead the grey vision of a still unsettled Europe, where the materialism of which We have spoken, instead of solving, only aggravates its fundamental problems. These problems are intimately connected with peace and order in the whole world.

In truth, materialism does not threaten this continent more seriously than other regions of the world. On the contrary We think that countries which have been overtaken late and unexpectedly by the rapid progress of technology are more exposed to the dangers alluded to, and more vitally disturbed in their moral and psychological equilibrium. The reason being that imported development, not flowing with a constant motion, but proceeding by discontinuous jumps, does not meet with any strong walls of resistance, of counterpoise, of adjustment, either in the maturity of individuals, or in the culture of tradition.

Nevertheless Our grave fears for Europe are stirred by the repeated disappointments with which the sincere desire for peace and a relaxation of tension cherished by these nations has for years met with; this is also due to a material approach to the problem of peace. We are thinking particularly of those who judge that the question of peace is technological, and consider the life of individuals and nations from a technico-economical standpoint. The materialistic idea of life threatens to become the rule of conduct of certain busy peace agents, and the mainspring of their pacifist policy. They think that the secret of the solution lies in bringing material prosperity to all nations through constant increase in productivity and in the standard of living. A hundred years ago another similar formula aroused the absolute confidence of statesmen: With free trade, lasting peace.

### THE RIGHT ROAD TOWARDS TRUE PEACE

But no materialism was ever an apt means to establish peace. For peace is above all an attitude of the mind, and only secondarily an harmonious equilibrium of external forces. So it is an error of principle to entrust peace to a modern materialism that corrupts the essence of man and stifles his personal and spiritual life. Experience induces the same distrust, for it proves that the costly distribution of technical and economical forces more or less equally between two parties causes reciprocal intimidation, from which would result a peace based on fear, not that peace which is security for the future.

We must repeat it again and again, and persuade those who are easily deceived by the mirage of a peace consisting in the abundance of temporal

goods, that secure and lasting peace is above all a question of spiritual unity and of moral dispositions. This peace demands, under pain of further catastrophes for mankind, that there be discarded that false autonomy of material forces which today are hardly different from war materials. The present state of affairs will not improve unless all nations recognize the common spiritual and moral ends of humanity; unless they help each other to attain them, and, as a consequence, unless they mutually agree to oppose the cause of division reigning among them in the discrepancy of the standard of living and of productivity.

### UNION OF THE COUNTRIES OF EUROPE

This can and should be done in Europe by forming the continental union of its peoples, different, indeed, but geographically and historically bound together. A strong encouragement to such a union is the manifest failure of the contrary policy, and the fact that the ordinary people in these countries expect it and consider it necessary and possible. The time, then, seems mature for the idea to become reality. Hence We exhort to action first and foremost Christian statesmen, deeming it sufficient to recall to them that Christianity always considered it its task to promote every sort of peaceful union between nations. Why continue to hesitate? The end is clear; the needs of nations are obvious to all. If any one asks in advance for an absolute guarantee of success, the answer is that there is a risk, but a necessary one; a risk, but in keeping with present possibilities; a reasonable risk. One must proceed certainly with caution, advance with well-calculated steps; but why distrust at this point the high degree of skill attained by political science and practice? They are sufficiently capable of foreseeing the obstacles and preparing the remedies.

The supreme incitement to action is the gravity of the moment through which Europe is struggling: there is no security for her without risk. To demand absolute certainty is to fail in good-will towards Europe.

### GENUINE CHRISTIAN SOCIAL ACTION

With this end ever in view, We also exhort Christian statesmen to action within their own nations. If order does not reign in the internal life of nations, it is vain to expect European union and the security of peace in the world. In times like ours when mistakes easily become catastrophes, a Christian statesman cannot—today less than ever—aggravate social tensions in his own country by dramatically emphasizing them, neglecting a positive approach to problems, and allowing himself to lose sight of a just estimate of what is reasonably possible. He must have tenacity in putting into practice Christian social doctrine, tenacity and faith in his own principles greater than the adversaries show in their false tenets. If during the past hundred years and more Christian social doctrine has developed and borne fruit in the practical policies of many nations—unfortunately not all—those who have come on the scene very late have no reason today to complain that Christianity leaves something to be desired in the social field, which,

according to them, must be supplied by a so-called revolution in Christian consciences. The failure is not in Christianity, but in the minds of her accusers.

Thus, the Christian statesman does not serve the cause of national or international peace when he abandons the solid basis of objective experience and clear-cut principles and transforms himself as it were into a divinely inspired herald of a new social world, helping to confuse even more minds already uncertain. He is guilty of this fault who thinks he can experiment with the social order, and especially he who is not resolved to make the legitimate authority of the state and observance of just laws prevail among all classes of society. Is it perhaps necessary to demonstrate that weakness in authority, more than any other weakness, undermines the strength of a nation, and that the weakness of one nation brings with it the weakness of Europe and imperils the general peace?

### AUTHORITY OF THE STATE

One must then react against the false opinion according to which the reasonable power of authority and of law necessarily opens the road to tyranny. We Ourselves some years ago at Christmas time (December 24, 1944), speaking of democracy, noted that in a democratic state, no less than in any other well-ordered state, authority should be real and effective. Of course, democracy aims at putting into practice the ideal of liberty; but the ideal liberty is only that liberty which is far removed from license, that liberty which joins to the consciousness of one's own rights respect for the liberty, dignity and rights of others, and is conscious of one's own responsibility towards the common good. Naturally this true democracy cannot exist and thrive except in an atmosphere of respect for God and observance of His Commandments, as well as of Christian solidarity or brotherhood.

### CONCLUSION

In this way, beloved sons and daughters, the work of establishing the peace, promised to men in the splendor of Bethlehem's night, will be accomplished in the end by the good-will of everyone individually, but it begins in the fullness of Truth Incarnate, Who dispels darkness from the mind. Just as in Creation "in the beginning was the Word," and not created material things, not their laws or their power and abundance, so in the execution of the mysterious task entrusted to men by the Creator, they must put at the beginning this same Word, His truth, His charity and His grace. This hierarchy of values is what We wished to explain to you, and We urge you to safeguard it firmly.

In this, history supports Us, and you know she is a good teacher. Nevertheless it would seem that in the face of her lessons those who do not listen to her, and are hence prone to attempt new adventures, are more numerous than the victims of their folly. We have spoken in the name of these victims who still weep over near and distant tombs, and indeed have to fear that yet others are being made ready; those who are still living amid ruins and at the same time see new destruction approaching; those who still are waiting

for the return of prisoners and dispersed loved ones, and yet are living in fear for their own freedom. The danger is so great that from the cradle of the Eternal Prince of Peace We have had to utter very grave words, even at the risk of provoking still keener fears. But one may always hope that, with the grace of God, it will be a salutary and efficacious fear that will lead to union of nations and thus strengthen the peace.

May these Our anxious prayers be heard by the Mother of God and the Mother of men, Mary Immaculate, at whose altars in a special way this year the peoples of the earth kneel in supplication, that with maternal care she may intercede for the world at the throne of God.

With this hope on Our lips and in Our heart, to all of you, beloved sons and daughters, to your families, and in a particular way to the humble, the poor, the oppressed, to those persecuted for their loyalty to Christ and His Church, from a heart full of affection, We impart Our paternal Apostolic Blessing.

### *Human Factor in Industry*

Some years ago Our Predecessor of happy memory had to express the bitter lament, that "matter comes out of the factory ennobled, and men too often debased" (*Quadragesimo Anno*). No, the factory, before it is a moulder of metal, is like every human association a moulder of men. To animate the industrial group or unit there lies the soul of the worker, employer as well as employe, with all its human hopes and fears, its noble destiny, its inalienable prerogatives. Security and efficiency in a business are the return paid on a sense of justice and amity that reigns among those who unite their human effort—often their heroic courage—to build it and keep it what you Americans call "a going concern." Need We remind you once more that profit margins, wages and production schedules are all a function of human activity, the human rights and sensibilities involved, not the other way round.

We trust that you will have been heartened to find your European colleagues at one with you in their determination to resist valiantly that depersonalizing process—a barbarous word for a barbarous reality—which threatens today much more than merely economic values.—*From an address of the Holy Father, October 5, 1953, to the U. S. delegation to an International Foundry Congress in Paris.*

# Role of Travel Agents

## POPE PIUS XII

*Address to the American Society of Travel Agents, October 29, 1953.*

**T**HE business mission which has brought you to Rome, even apart from the pleasure of this very welcome visit, could not but engage Our sympathetic attention and interest.

Though Our direct contacts with your esteemed confraternity during recent years have been quite understandably few, We still treasure the memory of many an earlier courteous service rendered. And these ever broader and steadier streams of pilgrims, professional men and tourists of every walk in life, converging on Our lovely Italy and the Eternal City at its heart, keep Us constantly mindful of the good offices you are in a position to contribute to the satisfaction and profit of so many of Our beloved children near and far.

### PLACE OF HONOR

Plainly for all to see, the travel agent's trade has its own place of honor among the prodigious social developments of our times. In the bare hundred years since Thomas Cook first publicly advertised his original "excursion train"—and more particularly during the last half-century of constant world movement, commotion and exchange—you have succeeded in bringing the techniques of ocean and continental travel to rare perfection and precision.

What a relentless struggle against a whole sea of troubles, man-made and otherwise, that has meant! What alertness to the human needs—not seldom to the human caprices—of individuals, family groups and even masses on the move! The transport, lodging, guidance, entertainment and repose of literally millions of travellers at home and abroad could never have become the relatively smooth and efficient social service we marvel at today were it not for your vigilant, stubborn, painstaking effort of coordination and control.

But the techniques of tickets, passports, timetables and interpreters aside, may We not dare to speak of your business, too, in terms of dedication, vocation and apostleship? Has not the time come to give it the nobler name of a profession? Why not, indeed? The dramatic "movement" in which you are playing your modest, yet all but indispensable, part involves far more than a complex series of commercial transactions. It neither begins nor ends with the buying and selling of economic goods and services, however competently organized. Your skills and your counsel, no less completely than those, say, of the doctor or lawyer, are mobilized and placed at the service of human beings, children of God and heirs of Heaven like yourselves, for whom travel of one sort or another has assumed the proportions of a quest for personal fulfillment.

The divinely implanted urge to share their joys and sorrows with their fellow men of different climes and cultures, the yearning to enjoy together the grandeur and the beauty of a common human heritage, be it of nature or art, of science or religion—surely that is reason abundant for treating as clients, rather than as mere customers, those who make use of the travel agent's "facilities." There is so much that does not meet the eye in even the briefest of sight-seeing trips! And how reassuring it is to realize that so many have formed the habit of vesting their vacations with a purpose more humane than simple respite or distraction from the year-in, year-out business of making a living!

### CONDUCT OF THE TRAVELLER

No, it will not do to set your sights too low. In each of the travellers confided ever so momentarily to your care and protection there breathes the restless human spirit of Saint Augustine's immortal phrase: the soul of the pilgrim and wanderer here below, seeking knowingly or not, because he needs it, the comfort and strength of communion in faith, hope and love with his brother-exiles in this valley of tears. Of each of these charges of yours, and not only of Homer's famous hero, the poet-laureate of England sings:

*... I am become a name;  
For always roaming with a hungry heart  
Much have I seen and known,—cities of men  
And manners, climates, councils, governments,  
Myself not least, but honor'd of them all,— ...  
I am part of all that I have met;  
Yet all experience is an arch wherethro'  
Gleams that untravell'd world whose margin fades  
For ever and for ever when I move.*

(Alfred Lord Tennyson, *Ulysses*)

To this meeting of men's minds and hearts, to this most worthy journey's end, your professional lives and labors are committed. We need not, then, remind you, We trust, that the precious human cargo whose interests you serve represents a serious responsibility before that moral law, at once divine and human, which must guide, as it limits, the conduct of the traveller and his agent alike.

The comfort and convenience of the voyage will be naturally one of your chief preoccupations—unless the wayfarer has renounced both in the spirit of the pilgrim or penitent. But let them be provided in discreet and reasonable measure. Let there be no conniving with those—happily an exceptional few—who permit themselves abroad what conscience would reproach them for at home, the wanton display of luxurious and dissipated living. International understanding and amity have less than nothing to gain from such "vacation" trips, which cannot fail to scandalize the tourist's

toiling and less affluent brethren in the country whose hospitality is thus abused.

### PLACE OF PROFIT MOTIVE

Likewise the enjoyment and legitimate recreation of your patrons on tour must form one of your major concerns. But could we call it less than treason to your high calling, were you to lend the least encouragement to those who would exploit the stranger in their midst in guise of entertaining him? Obviously, the profit motive has its proper, if subordinate, dignity and function also in the field of travel accommodations: at every stage of the journey the laborer or servant is worthy of his hire. (*Luc. 10,7*). And no one would be so rash as to suggest the stemming of that tide of "invisible exports" which has come to mean so much in revenue to harassed national trades and treasuries. But what avowable social purpose could possibly be served by trading on the traveller's ignorance of local customs and values, by catering to his baser tastes and instincts, by using his separation from home and dear ones as an excuse for wilfully exposing him to occasions of sin?

### KEEP MORAL STANDARDS HIGH

Here, of course, as in so much of the planning of his tour, your personal responsibility is divided with the host country or organization. But the weight of your numbers and experience, above all the contagion of your scrupulous adherence to an exalted ideal of human fellowship, can do much to raise the moral standards of your service to a level that is recognizably Christian, and to keep them there.

To that noble end, as many a sorry experience shows, the pressure of numbers alone, without unity of moral conviction and purpose, will prove of little avail. As your organization grows to the dimensions of a major social force—and We are delighted to note that international travel has become a serious community concern for the seventy nations represented here before Us—We feel that you will have already sensed the need, along with other service groups similar to your own, for agreement on some form or other of a Code of Fair Practice, wherein not only your professional rights and prerogatives, but also and especially your commitment to the demands of Christian ethical norms, would be resolutely set forth, confirmed and sanctioned. That would indeed be a happy development, and one rich in promise for the cause of spiritual unity in a world where travellers, their agents and their hosts were meant to live in fraternal peace.

Now that your conference has ended, that brightening human horizon beckons you on from Eternal Rome. May the blessing of Almighty God, which We cordially invoke for your Association, your families and friends, gladden your voyage home and make ever more fruitful your labor for the legion of His travellers you are called to serve as He would have them served.

# Food for the World's Peoples

POPE PIUS XII

*An address by His Holiness to delegates attending the seventh session of the U.N. Food and Agricultural Organization, December 6, 1953.*

**F**OR several years We have followed the activities of the United Nations Food and Agricultural Organization with lively interest. We are therefore happy to welcome you, gentlemen, during the proceedings of your seventh session.

It is a fact, in spite of recent improvements, that the problem of food remains a crucial one for a large part of mankind. As you state in your reports, the present situation of the world, from an agricultural point of view, is characterized by a marked imbalance between developed areas and countries which are still insufficiently developed. In the first case production is increasing rapidly, the level of consumption is rising again and exports are mounting; in the other—particularly in the Far East—production remains inadequate, food insufficient and imports limited. The possibility of famine, with its frightful consequences, unceasingly haunts millions of men, a period of drought being enough to bring about that terrible calamity. Moreover, it is necessary to take account of the continuous growth of the population, which demands, at the risk of making the evil worse, a parallel increase in the goods to be consumed.

## EFFORT TO ABOLISH SUFFERING

Your organization has given itself the task of meeting this difficult situation and of engaging in a decisive world-wide struggle to abolish suffering and the dangers which even today still threaten so many unfortunate people. What courage is necessary to dare to envisage tranquilly an undertaking which can be described without exaggeration as gigantic, and to devote oneself to it enthusiastically when it seems to become larger and more complicated the more one works at it. But, animated with indefatigable zeal, you have already succeeded in providing an indispensable basis for your work by obtaining the necessary information on the agricultural production and marketing conditions of the different countries. In many cases, in order to get precise information, you had to train experts and teach them modern statistical methods. Thus you have collected valuable materials which will be of great service to economists.

The essential part of your work consists of acting effectively in the field of agriculture and also of exploiting the fishing and forestry industries. You will undoubtedly be preoccupied with directing toward underfed peoples, who make up seventy per cent of the world's population, the surplus production of the more favored nations, thereby assuring the latter of stable markets. But it is much more urgent to provide for increased



production in the very places where scarcity makes itself felt. In order to do this you desire first to reduce the often considerable losses due to the inexperience of farmers and to epidemics. Then you want to increase production through improvement of cultivation methods, the use of fertilizer and the selection of plant species. Finally, you look forward to putting into use lands that are still uncultivated, especially by means of irrigation.

In all of this the phases of achievement are necessarily preceded by inquiries and detailed studies designed to weigh the possibilities of improvement and to prevent the consequences of serious error. Let Us also mention as a significant example of the cultural aspects of your work the plan put into effect to raise paper production, which the U. N. Economic and Social Council has entrusted to you.

### UNCOMMON PROBLEMS

This plan, so broad and varied, unquestionably raises uncommon problems. The most delicate perhaps, as you have clearly seen, will consist of creating social conditions in which the workers to whom you are going to give aid and advice will develop a taste for their work, interest themselves in it and exploit to the maximum the resources procured for them. In fact, it is useless to send out experts to teach new methods and improve mechanical equipment when the human conditions in which a man lives keep him from drawing from his efforts the profit he has a right to expect.

To stimulate interest and personal initiative, to show that the good of the community will not be achieved at the expense of the welfare of individuals, but to their profit, and to see to it that this is really the case are certainly elements of primary importance for your success. Thus to your economic task is added a no less decisive social one, whose value We should like to emphasize. That is why, eager to show you Our support and to collaborate with you in your undertaking, We were happy recently to make Our contribution to the program of extending technical assistance to various countries, especially in the poorest regions.

Despite the still limited means of your organization, you have not been afraid to interest in it all peoples who are eager, not only to improve themselves and obtain economic advantages, but also to help the less fortunate. Action of this sort, as We remarked in a speech given under similar circumstances on February 21, 1948, obliges nations to consider themselves both the beneficiaries and the benefactors of one another.

### VICTIMS OF HUNGER

The civilized world always looks with great sadness at the pitiful picture of hunger victims at a time when the earth is capable of feeding all men. To abolish such an evil once and for all is certainly worth sacrifices and justifies great devotion. Was not Christ careful to satisfy the hunger of the crowds which followed Him? Did He not teach His disciples a prayer that asks for daily bread? In pursuing the goal which you have set for yourselves, you are undoubtedly seeking an end dear to Him Who consecrated Himself to the salvation of humanity. That is why We want you to

go on with your work without faltering. It is without question only at its beginning, but you have already learned a great deal from experience. The tools with which you work are being improved and your prestige is increasing among governments, which appreciate more and more the usefulness and the fruits of your activities. If the final goal is not yet in sight, you can at least hope that a greater understanding and a more active cooperation will come to reinforce and multiply the results already obtained and to guarantee more rapid progress in the future.

We desire this for you with all Our heart and ask for you, your families and all who share your work the most abundant blessings of Heaven.



### *Catholic and Roman*

If the word "Roman" be understood in the right sense, we are proud to call ourselves "Roman Catholics." In that sense the Church itself officially uses the title "*Sancta Ecclesia Romana*," "the Holy Roman Church." The adjective "Roman" is here descriptive, indicating that the Church's center of administration is Rome. But it is not in that sense that Anglicans generally, and some others, would have us use the word. They would have the adjective "Roman" not as merely descriptive, but restrictive, restricting our claim to one of being not just Catholics simply, but merely one kind of "Catholic" out of many, e.g., "Roman" Catholic as distinct from "Anglican" Catholic or "Greek" Catholic. We are asked to admit thereby that Anglicanism and our own Faith are essentially one and the same thing, equally entitled therefore to the noble name "Catholic."

That we cannot allow. The one name can be applied only to two things if they are essentially the same, which cannot be said of Anglicanism and Catholicism, notwithstanding any amount of present good-will and flattering imitation. For generations after the Reformation our Faith was persecuted in England with at least the tacit consent of the Anglican Church. Now, persecution does not in itself prove the victims right, or the persecutor wrong, or vice versa. But it most emphatically does prove a difference between them, a distinction for which some feel justified in attacking and others bound to suffer. In logic one or other party might call itself "Catholic"—but not both, for there is evidently too great a distinction between them.—THE SOUTHERN CROSS, *Capetown, South Africa, Oct. 22, 1953.*

## Peter's Chains

*Statement of the U.S. Hierarchy, November 21, 1953.*

**T**HE heroic constancy of the Martyrs and the unwavering witness of the Confessors have always been pre-eminent among the signs that distinguish and identify the True Church of Jesus Christ. Look where you will in Europe and in Asia, in every land now shrouded in the gloom of Communism, and you will see the solid phalanx of Bishops, priests, religious and faithful, our modern Martyrs and Confessors, gathered around the Cross of Christ, the Standard of Salvation—the one steady light which still shines in the general darkness. We in the free countries still speak of a cold war; these men and women are enduring the bitterest, the bloodiest persecution in all history.

Shepherds of the Flock of Christ are hunted down, imprisoned, debased, tortured, slain. Sick and helpless Sisters are dragged from their convents, condemned to the slow death of forced labor on roads, in forests and in mines, or to the quicker death of starvation. Peasants are slaughtered and flung upon the pyres of their burning churches. Innocent children are torn from the arms of their Christian mothers and handed over to atheist debauchers.

It is a war against all who believe in God and His Christ, against all who dare to claim for man the liberty of the sons of God. It rages from Korea to China and to Indo-China; from Russia to the Baltic lands; from Poland and Lithuania to Yugoslavia; from the Ukraine to Albania; from Czechoslovakia to Hungary, to Rumania and Bulgaria; it rages in the eastern parts

of Austria and Germany. And everywhere the Church of God, her sacred ministers and her faithful children are the first targets of the persecution. Millions of them have already died for the Faith. Who shall count the number of those who are now suffering and marked for death?

This is a war against the True Religion of Jesus Christ. When will men in the free world come to realize that the crisis of today is first of all a crisis of religion, that the Communist debaser of man is essentially a hater of God, that his long-range and his short-range purpose is the destruction of Christianity? From Marx to Malenkov, the Communist sees Christ as the enemy to be exterminated.

Is it not, then, the strange anomaly of our times that a calculated confusion has been able to hide from so many of our people the primary, the changeless purpose of the enemy? How few there are who understand that the struggle for liberty is a warfare against the fanatical foes of Christ! How few there are who know that millions of Catholics have already died that the rest of us might live!

Here is a story of epic nobility, of unsurpassed human grandeur, of deathless spiritual devotion. Our Martyrs and Confessors are the glory of the age in which we live. One would have thought that the western world would rise as one man to do them reverence, would write their deeds of valor in letters of enduring gold. Instead, indifference, scant notice or silence. Only in the Catholic press will you find the

Martyrology which the historians of tomorrow will account the greatest glory of today.

Who can now recall the chroniclers of Nero's day? But the names of Peter and Paul have endured throughout the centuries; above their tombs rise the noblest temples of Christendom, and pilgrims come in multitudes unnumbered to remember and to pray.

Nor can history be kind to those men of state who retreated to the refuge of a polite neutralism while the crucial battle of our times was being fought.

History can record only in reprobation that while Nero raged in the East against the true Church of Christ, the Voltaires of the West raised their olden cry "*Ecrasez l'Infâme*" and sought to crush these valiant fighters for God and human freedom. Genuine philosophy must list Nero and Voltaire as allies. History will register the fact of that alliance in the Warsaw maneuver which would cut off from help the champions of the authentic liberties.

And what shall we say of those ungenerous men who in the crisis of our times have been found so sadly wanting—those narrow sectarians who allowed their petty or their imagined grievances to obscure the true greatness of our blessed Martyrs and Confessors? We shall leave them to God and to the worm of conscience, as we pray "Father, forgive them for they know not what they do."

#### DUTY TO PRAY FOR OUR SUFFERING BRETHREN

The Catholic Bishops of the United States of America, gathered together in their annual assembly at Washington, proclaim to all their faithful priests and people the solemn duty of instant and constant prayer for our suffering brethren of the Church of Silence. When Peter was in prison, the Church

prayed without ceasing for him, and the Angel of the Lord touched him and the chains fell off from his hands. Peter is again in chains.

Let there then be supplication to God and penance that His grace be poured out in superabundant measure to strengthen those who hold the place of honor and of danger in the new warfare launched against the Church. Let us all cherish in our hearts the epic story of our own Martyrs and Confessors. Let us tell this story to our children that they may learn the names of Stepinac and Mindszenty and Wyszynski, of Beran, of Cule, of Ford and of Byrne, along with the heroes of the Faith in ages past; that they may understand how great it is to be a Catholic.

And let us raise our voices, in a unison of protest, a protest that will penetrate into the consciences of all decent men, into all the chancelleries of the world, against this new scourge of God and man.

To our Brother Bishops, to the priests, religious and people of the Church of Silence, we send affectionate greeting and the tribute of devotion, of our admiration, of our entire solidarity. We salute you; we embrace you; we minister in spirit to your necessities; we bind in prayer the wounds you suffer for justice's sake. For you are blessed when the enemies of Christ persecute and revile you. You are the light of the world, giving to our generation that saving example of fidelity spoken of by St. Paul:

"Who shall separate us from the love of Christ? Shall privation or distress, or famine or nakedness, or danger, or persecution or the sword? As it is written: For Thy sake, we are put to death all the day long. We are accounted as sheep for the slaughter.

"But in all these things we overcome because of Him that hath loved us."

Indeed your Faith is the victory which overcometh the world. By your stripes will the modern world be healed.

Peter's Successor Who is Pius spoke the deepest sentiments of our own hearts when He said to you: "We embrace you with a special love and we kneel to kiss your chains."



### ***The Name "Catholic Church"***

The Christians of apostolic times were deeply conscious of the fact that Christ was for all mankind and that all mankind was to be joined to the one body of which Christ is the head and we are the members. Those who were not Christians saw the geographical expansion of the Christian name and the Church's assimilation of people of all social classes, from slaves to senatorial families. It is not surprising, then, that the Christians took to themselves and received the name "Catholic Church" as rightly descriptive of Christ's Church.

The earliest known instance of the word "Catholic" used to describe the Church of Christ is in a letter of St. Ignatius of Antioch, in the year 107. He uses the name without any apology or explanation, which indicates that the name Catholic must have been for some time already a well-known synonym for the Christian Church. Later in the same century, the church at Smyrna, writing about the martyrdom of its bishop, St. Polycarp, addresses itself to the "Catholic Churches" and speaks in passing of the bishop of the Catholic Church.—*James J. Higgins in THE LIGUORIAN, Liguori, Mo., July, 1953.*

#### **THE CATHOLIC MIND**

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